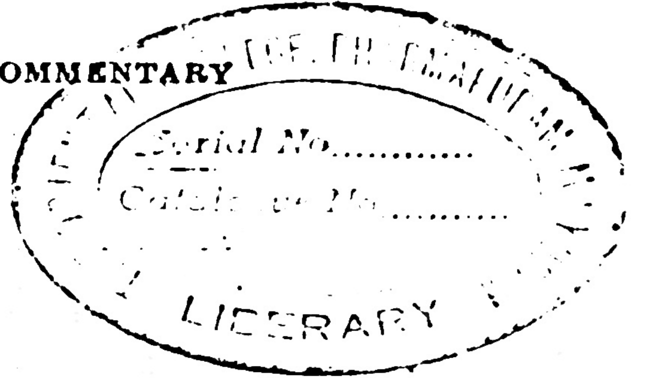
ANNAMALAI UNIVERSITY TAMIL SERIES No. 9

General Editor
T. P. MINAKSHISUNDARAN
Professor of Tamil

TOLKAPPIYAM-COLLATIKARAM

WITH AN ENGLISH COMMENTARY



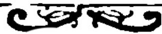
BY

Vidyāratna
DR. P. S. SUBRAHMANYA SASTRI
Professor of Saṁskṛt, Annamalai University



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EDITORIAL PREFACE

IF Sanskrit works enjoy a world-wide reputation, it is due mainly to the translations in English, which have, thus placed the works within the easy reach of the English knowing public. The value, therefore, of the books like the present English translation of Tolkāppiyam, the earliest Tamil work, attempting to achieve for Tamil what has been successfully done for Sanskrit, cannot be easily exaggerated. The translation and the critical notes have made the book more useful and understandable to western readers.

The author of the critical notes, ranking himself in his Preface, as the last link in the great and illustrious chain of ancient commentators, feels, thus, ordained to deliver his Tolkāppiyam message. Even otherwise, this labour of love in Tamil, extending over more than fifteen years in the arduous life of a Professor of Sanskrit, deserves our respect. As is made clear by the Preface, neither this book, nor Mr. Subramaniya Sastriar is new to the Tamil world. Some of the views of Mr. Sastriar inspired, the late lamented Somasundaram Pillai, a retired police officer and a great authority in Tamil Grammar, to examine critically the theses of our Professor in a series of learned articles elucidating the very fundamentals of Tamil Grammar. Therefore I cannot do better than referring the readers to the pages of Tamil Poḻil (a monthly Literary Journal published by the Karantai-t-Tamil Sangam of Tanjore) where these articles appeared, for getting the other side of the picture.

The present commentator has to be congratulated on his preface wherein he has summarised his conclusions on Tolkāppiyam. It is a masterly survey in spite of its weakness for Sanskrit parallels. But, here again, in fairness, I must refer to the other side-not actually opposed to the views of the present author but differing from him in the amount of varying emphasis laid here and there. I can do no better than refer the reader to the writings of Tiru V. Venkatarajulu Reddiyar of the Madras

University (see especially his book 'Tolkāppiyam Eluttatikaram); of Miss E. T. Rajeswari of Queen Mary's College (see especially her article on "The Tamilian sounds which the Tamilians have forgotten" contributed to the Panditamani Manivilamalar) and especially of Nāvalar Tiru S. Somasundara Bharathiar formerly Professor of Tamil at Annamalai University (especially his commentaries on some chapters on Tolkāppiyam). The inductive study of Tolkāppiyam has just begun and our author, as one of the pioneers, has played no mean part; but it is too early to decide in favour of any one view. It is in this view of things, I have desisted, from giving my views in the foot-notes, in spite of my duty as the General Editor to do so, as may be seen from the note herein below, wherein I make mention of a few cases demanding scrutiny. The apparent contradictions in the views held by the research scholars, will resolve into harmony as the conflicting points settle down to their respective places, in the course of wider and deeper research.

NOTE—

The translations are not always accurate. For instance, on page 36, in translating the Sutra 47, the word "eatables" is introduced without any warrant, as is borne out by the second example given by the annotator himself.

Nor are the annotations always realiable. It is very unfortunate that on the basis of the mistranslation above referred to, Note 1 thereunder, suggesting the futility of the Sutra in later times, should have been written. Again, on page 67, Note 1 accuses the ancient commentators of introducing Vākyabhēda (breaking up the unity of the sentence). in interpreting the Sutra whereas they only reveal the working of the principle of Vākyāikavākyatā, (the subordination of the dependent sentences to the main sentence) according to which the first two lines of the opening Sutra of Collatikāram forming two dependent sentences are subordinated to the third line forming the main sentence. In this note, the annotator forgets that though the fact 'ai' stands second in the order of case signs could be known by the arrangement in the previous sutra enumerating the case signs, the additional fact that it bears the specific technical name of the second case' has not as yet been explicitly stated.

The Sanskrit parallels shown in the annotation require revision in many places. For instance, on page 145, Note 1 states that Sutra "Artha padam" of the Suklayajur Veda Prāti śākhya agrees with the Sutram 155 of Tolkāppiyam. Artha padam occurs as the 3rd sutra in the III Chapter of Katyayana's Pratisakhya. The ancient commentator Yuvvata (see page 109 of the Benares edition 1888) makes it clear that it is intended to prevent the name 'pada' being applied to the component parts of pada and to those that resemble 'pada' (see critical studies on Katyayana Sukla Yajurveda Pratisakhya by Mm. Venkatarama Sarma p. 261). When for instance, in the word 'helot' the first two letters though by themselves may denote the pronoun elsewhere, ought not to be taken as a word in that particular combination. Therefore according to this Sutra of Katyayana, if one is to rely upon the tradition of scholars, the meaning determines the unity of word. This Sutra therefore defines the technical word 'pada'. This certainly is not the scope of the Sutra 155 of Tolkāppiyam. This Sutram, if things modern can be compared to things ancient, is so to say an epitome of an argument, something similar to the one developed by Urban in his book on "Language and Reality, in reply to the theories like that of the Logical Positivists denying to certain words which they call pseudo words, any real significance.

Parallelisms are further assumed to imply borrowings. To justify such an implication parallelism relied upon should not be of ordinary world wide ideas like synonyms and homonyms. In addition, it must be traced to specific individuals of known age. Often references are by many an author made to the Mahabharata for establishing Sanskrit influence on Tamil. The Bhandarkar Oriental Research Institute had clearly shown the Mahabharata has assumed unmanageable proportions only in the rescension of the southern (or as I would like to put it, Tamil) country and one has to conclude that this is due to the contribution of the Tamil mind. Such parallelisms as mentioned above therefore amount to the borrowing of the Tamil mind from the Tamil mind—a meaningless jingle.

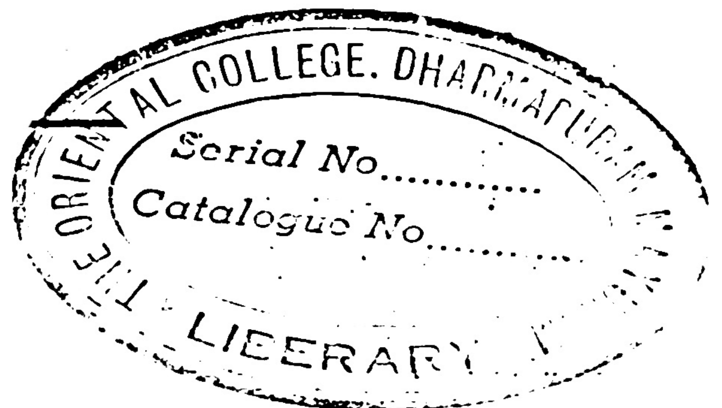
Probably even certain quotations from Sanskrit need revision; as for instance, on page XXVII of the Preface, we should read (1) tathā dukhāt for taya dukat; in (2) samsravad- vapi for samsravadva and (3) prahara for prahar.

As such slips as those mentioned in this note are inevitable in any human work, this note ought not to be taken to imply that the whole of this work is a series of such slips.

Annamalai University,
10—11—'45

T. P. MINAKSHISUNDARAN
General Editor

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BIBLIOGRAPHY & ABBREVIATIONS

Tamil

Tolkappiyam	.. Tol.
Eḻuttatikāram	.. Eḻut.
Collatikāram	.. Col.
Poruḷ-atikāram	.. Poruḷ
Iḷampūraṇam	.. Iḷam.
Cēṉāvaraiyam	.. Cēṉā.
Naccinārkkiṉiyam	.. Nac.
Puṟanāṉūṟu	P. N.: Puṟa, Puṟanā.
Akanāṉūṟu	.. Akanā.
Tirumurukāṟṟuppaṭai	.. Tirumu.
Perumpāṇāṟṟuppaṭai	.. Perumpāṇ.
Ciṟupāṇāṟṟuppaṭai	.. Ciṟupāṇ.
Maturai-k-kāñci	
Mullai-p-pāṭṭu	
Porunar-āṟṟuppaṭai	
Kuṟiñci-p-pāṭṭu	
Neṭunal-vāṭai	
Paṭṭiṉappālai	
Malaipaṭu-kaṭām	.. Malai-paṭu.
Patiṟṟuppattu	.. Patiṟṟu.
Aiṅkuṟuṉūṟu	
Kuṟuntokai	.. Kuṟun.
Kalittokai	.. Kalit.
Paripāṭal	.. Pari.
Tiru-k-kuṟaḷ	.. Kuṟaḷ
Kaḷavaḻi-nāṟpatu	
Cilappatikāram	.. Cilap.
Periyatirumoḻi	
Ācārakkōvai	

Vīracōḻiyam
Naṉṉūl
Kamparāmāyanam
Kaiyaṭai-p-paṭalam .. Kaiyaṭai.
Cūḍāmaṇi
Pirayōkavivēkam
Civañāṉamuṉivar's Tolkāppiya-mutaṟ-cūttira-virutti
Tamil Lexicon, published by the University of Madras

SANSKRIT

Ṛgvēda		
Mahābhārata (by Vyāsa)	..	M. B.
Vanaparva	..	Vana.
Śalyaparva	..	Śalya.
Anuśāsanaparva	..	Anuśāsana,
Rāmayaṇa (by Vālmīki)	..	
Pāṇini's Aṣṭādhyāyī	..	Aṣṭ.
Dharmaśāstras		
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Kauṭilya's Arthaśāstra		
Kāmasūtra		
Nāṭyaśāstra		N.
Vākyapadīya		
Dhvanyālōka		

Caldwell's Comparative Grammar of Dravidian Languages	..	C. D. G.
Old Kannaḍa (haḷa-kannaḍa)	..	O. K.
Modern Kannaḍa (hosa-kannada)	..	M. K.

SCHEME OF TRANSLITERATION

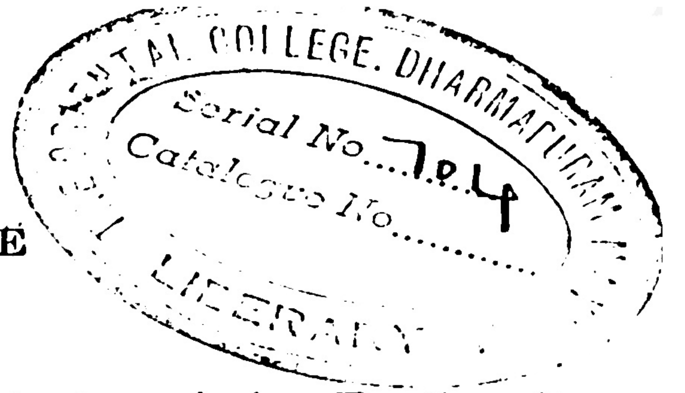
அ—a, ஆ—ā, இ—i, ஈ—ī, உ—u, ஊ—ū,
எ—e, ஏ—ē, ஐ—ai, ஒ—o, ஓ—ō, ஔ—au.

Kuṟṟiyal-Ukaram ŭ

ஃ ∴

க்—k, ங்—ṅ, ச்—c, ஞ்—ñ, ட்—ṭ, ண்—ṇ,
த்—t, ந்—n, ப்—p, ம்—m, ய்—y, ர்—r, ல்—l,
வ்—v, ழ்—l, ள்—ḷ, ற்—ṟ, ன்—ṉ.

Skt.—क्-*k*, ख्—*kh*, ग्—*g*, घ्—*gh*, ङ्—*ṅ*
च्—*c*, छ्—*ch*, ज्—*j*, झ्—*jh*, ञ्—*ñ*
ट्—*ṭ*, ठ्—*ṭh*, ड्—*ḍ*, ढ्—*ḍh*, ण्—*ṇ*
त्—*t*, थ्—*th*, द्—*d*, ध्—*dh*, न्—*n*
प्—*p*, फ्—*ph*, ब्—*b*, भ्—*bh*, म्—*m*
य्—*y*, र्—*r*, ल्—*l*, व्—*v*,
श्—*ś*, ष्—*ṣ*, स्—*s*, and ह्—*h*.
Visarga — *ḥ*.



PREFACE

Tolkāppiyam is the earliest extant work in Tamil. It contains about 1600 *sūtras* divided into three *atikārams* or sections—*Eluttatikāram*, *Collatikāram* and *Porulatikāram.*

Eluttatikāram deals with Tamil *Phonology* :—*Sounds,* their number, classification and production and *sandhi.* It contains nine chapters or *iyals,* of which the first *three* deal with sounds and the last *six* with *sandhi.* There are about 480 *sūtras* in all the nine chapters.

The following *sūtras* are useful to the *historical* grammarian :

1. Eluttenappaṭupa[1]
   Akaramutal
   Nakara viruvāy muppa∴ tenpa
   Cārntu-varan marapin mūnr-alaṅ kaṭaiyē[1] (1)
2. Mūvaḷa p-icaitta l-ōrelut t-inrē[2] (5)
3. Vallelut t-enpa kacaṭa tapara[3] (19)

1. This *sūtra* reveals that there were only *thirty* primary sounds in Tamil, that the arrangement of the alphabet at that time was the same as it is now, except that *āytam* was not read after *au.*
2. This *sūtra* tells that there were no sounds in Tamil having three *mātras.* In later Tamil *āa* was considered to be the symbol for *a* having three *mātras* on the analogy of the *pluta* in Sanskrit. This confusion came before the *Vīracōliyam.*
3. This *sūtra* reveals that the sounds represented by க், ச், ட், த் and ப் were voiceless; hence the pronunciation of க் as *g* and *h,* of ச் as *ś* and *j,* of ட் as *ḍ,* of த் as *d* and of ப் as *b* came later. It might have been due to the study of Sanskrit and the use of Sanskrit words by Tamilians.

4. Akara ikara m-aikāra m-ākum [1] (54)

5. Akara ukara m-aukāra m-ākum [1] (55)

6. Ṭakāra ṇakāra nuṉiṉā v-aṇṇam [2] (91)

7. Cārntuvari ṉ-allatu tamakkiyal p-ilaveṉa-t
Tērntu-veḷip paṭutta v-ēṉai mūṉṟun
Tattañ cārpiṟ piṟappoṭu civaṇi
Otta kāṭciyiṟ ṟammiyal p-iyalum [3] (101)

8. Ellā v-eḻuttum veḷippaṭa-k kiḷantū
Colliya paḷḷi y-eḻu-taru vaḷiyiṉ
Piṟappoṭu viṭuvaḷi y-uṟaḷcci vārattū
Aḷaviṟ kōta l-antaṉar maṟaittē. [4] (102)

9. A∴t-iva ṇuvalā t-eḻuntu-puṟa-t t-icaikkum
Mey-teri vaḷi-y-icai y aḷapu-nuvaṉ ṟiciṉē. [5] (103)

1. These two *sūtras* tell us that Tamil *ai* and *au* are different from Skt. *āi* and *āu*. The latest South Indian pronunciation of Skt. *āi* and *āu* may have been on the analogy of that of Tamil *ai* and *au*.

2. From this we learn that Tamil *ṭ* and *ṇ* were originally *alveolar* and not *cerebral*. This lends a helping hand to *Otto* Jespersen who holds that the cerebral sounds in Sanskrit might not have been borrowed from other languages.

3. *Āytam* was pronounced in different ways according to its following consonant. In later Tamil its guttural sound was generalised throughout. This should have happened before the time of *Naṉṉūlār*.

4. & 5. From these *sūtras* we learn that the author of the *Tolkāppiyam* was aware of the four phases of speech mentioned in the following *Ṛgvēdic* verse :—

Catvāri vāk-parimitā padāni
Tāni vidur-brāhmaṇā yē manīṣiṇaḥ ¦

Guhā trīṇi nihitā nēṅgayanti
Turīyam vācō manuṣyā vadanti. || (R.V I, 164, 45)

10. Vēṟṟumai kuṟitta puṉar-moḻi nilaiyum [1]
.. .. (113)

11. Ellā moḻikku m-uyir-varu vaḻiyē
Uṭam-paṭu mey-y-i ṉ-urupu-koḷal varaiyār. [2] (141)

12. Nī-y-e ṉ-oru-peyar neṭu-mutal kuṟukum
Ā-vayi ṉ-akara m-oṟṟā kumm-ē. [3] (180)

13. Uyartiṇai y-āyi ṉam-m-iṭai varum-ē [4] (191)

14. Māmara-k kiḷaviyu m-ā-v-um māvum
Ṉakara m-oṟṟu m-āvu māvum [5] (232)

15. Āṭūu makaṭūu v-ā-y-iru peyarkkum [6] (272)

1. This tells us that it is impossible to form the *sandhi* between two words in Tamil, unless we know whether the preceding word stands in case-relation to the following word or not. This is possible only if one knows the meaning of the two words.

2. From this it is evident that the use of inter-vocalics in Tamil *sandhi* was only *optional* at the time of the *Tolkāppiyam*.

3. If we compare *nī* in Tamil with O. K. *nīn* and M. K. *nīnu*, it is evident that *nī* is the modified form of *nīṉ* formed from the oblique stem *niṉ*. Hence the author of the *Tolkāppiyam* here proves himself to be a *descriptive* grammarian and not a *historical* grammarian.

4. This is one of the *sūtras* which proves that *Tolkāppiyam* is the earliest extant Tamil work. The form *ellānammaiyum* sanctioned by this *sūtra* is not found, as far as I see, in any extant Literature in Tamil.

5. By this *sūtra* *ā* (female of the buffalo, ox or deer) + *kōṭu* (horn) became *āṉkōṭu*; but at a later period *āṉkōṭu* was mistaken for *āṉ* + *kōṭu*, so that *āṉ* began to be used in the same sense along with *ā* before the time of *Tivākaram*, a Tamil lexicon.

6. This *sūtra* is read at a place where the *sandhi* is enjoined if the final of the preceding word is *ū*. Hence the words mentioned here are *āṭū* and *makaṭū*, but modern scholars take them *āṭūu* and *mākaṭūu* even though *u* was added to them here for the sake of metre.

16. Varai-nilai y-inṟē y-āciri yarkka [1] (316)

17. Vēṟṟumai y-alvaḻi y-eṇ-ṇ-e ṉ-uṇavu-p-peyar [2] (309)

18. Oṉpā ṉ-okaramicai-t takara m-oṟṟum. [3] (445)

19. Oṉpāṉ mutaṉilai muntu-kiḷan taṟṟē [4]
Vēṟṟumai y-alvaḻi-p puṇar-moḻi nilaiyum
.. .. (463)

20. Neṟi-p-paṭa vārā-k kuṟai-c-coṟ kiḷaviyum. [5] (482)

21. Uṭpeṟu puḷḷi y-uruv-ā kum-m-ē. [6] (14)

22. Ekara okara-t t-iyaṟkai-y-u m-aṟṟē. [6] (16)

Besides the *sūtras* which deal with the initial sound of words in *Moḻimarapu*, enable us to understand that many words have become obsolete and many have entered into Tamil later than *Tolkāppiyam*.

The *sūtra*:

Ōreḻut t-orumoḻi y-īreḻut t-orumoḻi
Irantiṟan t-icaikkun toṭarmoḻi y-uḷappaṭa
Mūṉṟē moḻinilai tōṉṟiya neṟiyē. (45)

deals with the three-fold classification of words into monosyllabic words, dissyllabic words and polysyllabic words. This classification was found necessary for the definition of the *kuṟṟiyal-ukaram*.

1. The word *āciriyarkka* suggests that there were grammarians before *Tolkāppiyaṉār*.

2. *Eṇ* was the word that meant gingelly seed; *eṇṇey* (*eṇ+ney*) seems to have been wrongly split into *el+ney* so that *eḷ* ousted the original word *eṇ*.

3. & 4. These two *sūtras* clearly tell us that the formation of the words *toṇṇūṟu* and *toḷḷāyiram* was not definitely known as early as the date of the *Tolkāppiyam*.

5. The expression *kuṟai-c-coṟ-kiḷavi* suggests that *uriccol* was considered not a complete word, but a part of the complete word.

6. These *sūtras* tell us how the symbol for *makara-k-kuṟukkam* has become obsolete and *e*, *ē*, *o* and *ō* were represented then by எ, ஏ, ஒ and ஓ.

Final *u* of polysyllabic words and dissyllabic words whose first vowel was long was *kurriyal-ukaram* if it was preceded by a *valleluttŭ* or voiceless consonant. But *Nannūlār* does not seem to understand the significance of this classification and hence included dissyllabic words also under *toṭar-moḻi*. This three-fold classification is unnecessary for the spoken Tamil of today since final *u* in any word is now pronounced only with half a *mātra*. Hence the definition of the *kurriyalukaram* given by *Tolkāppiyanār* does not apply to Modern Tamil.

It is significant to note that there are striking parallels between some *sūtras* in the *Pirappiyal* and some in the *Taittirīya Prātiśākhya* and *Atharvavēda Prātiśākhya* and the mention of the initial and the final consonants of words in the *Moḻimarapŭ* is similar to that in the *Prātiśākhyas*.

Collatikāram contains nine chapters of which the first four deal with Syntax and the remaining five with Morphology. All the nine chapters contain about 460 *sūtras*.

The following *sūtras* are useful to the *historical* grammarian :

1. Uyartiṇai y-eṉmaṉār makkaṭ cuṭṭē
   A∴ṟiṇai y-eṉmaṉā r-avarala piṟa-v-ē
   Ā-y-iru tiṇaiyi ṉ-icaikkumaṉa collē.[1] (1)

2. Kaṇṇun tōḷu mulaiyum piṟavum

   Paṉmai cuṭṭiya ciṉai-nilai-k kiḷavi.[2] (61)

3. Avai-tām
   Peyar-ai oṭu-ku
   Iṉ-atu kaṇ-viḷi y-eṉṉu m-īṟṟa.[3] (64)

1. The word *eṉmaṉār* suggests that there were grammarians before *Tolkāppiyaṉār*, the technical terms *uyartiṇai* and *a∴ṟiṇai* existed before him and *col* (*i.e.*) both noun and verb are either of *uyartiṇai* or *a∴ṟiṇai*.

2. The words *kaṇ*, *tōḷ*, *mulai* etc. were considered as *plural* nouns, since, perhaps, they denoted objects occuring in pairs in nature.

3. The cases were named before the time of *Tolkāppiyaṉār* as *peyar-vēṟṟumai*, *ai-vēṟṟumai*, *oṭu-vēṟṟumai*, *ku-vēṟṟumai*, *iṉ-vēṟṟumai*, *atu-vēṟṟumai* and *kaṇ-vēṟṟumai*.

4. Mūṉṟā kuvatē
Oṭu-v-eṉa-p peyariya vēṟṟumai-k kiḷavi
Viṉai-mutaṟ karuvi y-aṉai-mutaṟ ṟatu-v-ē.[1] (73)

5. Ai-y-uṅ kaṇ-ṇ-u m-allā-p poruḷ-vayiṉ
Mey-y-urupu tokāa v-iṟuti yāṉa.[2] (105)

6. Itaṉa t-ituviṟ ṟ-eṉṉuṅ kiḷaviyun
Toṉṉeṟi marapiṉa tōṉṟa l-āṟē[3] (110)

7. Nummiṉ ṟiripeyar............[4] (143)

8. Col-l-eṉa-p paṭupa peyarē viṉai-y-eṉṟu
Ā-y-iraṇ ṭ-eṉpa v-aṟintici ṉ-ōrē[5] (158)

9. Avaṉ-iva ṉ-uvaṉ-eṉa varūm peyarum
.. ..
Yāṉ-yām nām-eṉa varūum peyarum
.. ..
Pāl-ari vanta v-uyartiṉai.p-peyar-ē[6] (162)

1. This *sūtra* tells us that the case-suffix *oṭu* was used to denote the agent of an action and the instrument. In Modern Tamil only *āl* is used to denote them.

2. Since the suffix *kaṇ* was dropped, words like *vayiṉ* in *poruḷ-vayiṉ* in this *sūtra* was taken by the later grammarians to be the seventh case suffix. Similarly many words denoting place and time are now considered to be seventh case suffixes.

3. *Toṉṉeṟi marapiṉa* suggests that Tamil Literary works existed long before *Tolkāppiyam* was written and the fourth case suffix *ku* was wide in its application.

4. I doubt whether *nīyir* was formed from *nī* by the addition of the suffix *ir* or from the oblique base stem *num*. If it is the former, it is certain that the nominative case form *nīyir* was later in origin than the oblique case forms *nummai*, *numakkŭ* etc.

5. This *sūtra* clearly tells us that Tamil grammarians originally recognised only two parts of speech-noun and verb.

6. Three points are known from this: *Nāṉ* which is now more frequently used than *yāṉ* in Literary works and which is exclusively used in Spoken Tamil of the present day did not exist at the time of *Tolkāppiyam*. It should have

10. Āṇmai y-aṭutta makaṉ-eṉ kiḷaviyum[1] (163)
11. Peṇmai y-aṭutta makaṉ-eṉ kiḷaviyum[1] (164)
12. Kaḷ-ḷ-oṭu civaṇu m-avviyaɪ peyar-ē
Koḷvaḻi y-uṭaiya pala-v-aɪi coɪkē[2] (169)
13. Teri-nilai y-uṭaiya v-a∴ɪiṇai y-iyaɪpeyar
Orumai-yum paṉmai-y-um viṉaiyoṭu variṉ-ē[3] (171)
14. Nīyir nī-y-eṉa varūuṅ kiḷavi
Pāɪeri p-ila-v-ē y-uṭaṉ-moḻi-p poruḷa[3] (188)
15. Kālan tām-ē mūṉ-ɪe-ṉa moḻipa[4] (199)
16. Iɪappi ṉikaḻvi n-etirvi ṉ-eṉɪā[4] (200)

been used at a later period corresponding to the plural *nām* in analogy with *yām-yāṉ* (2) The pronouns of the first person were considered as *uyar-tiṇai*; but *Naṉṉūlār* considers them as *viravu-t-tiṇai* (3) The forms *uvaṉ, uval* and *uvar* are now obsolete.

1. From the expressions *āṇmakaṉ* and *peṇmakaṉ*, it is possible to assume that *makaṉ* was used as common gender.

2. These two *sūtras* tell us that the plural suffix *kaḷ* was *optionally* used after only *a∴ɪiṇai* nouns. It gradually extended to *uyartiṇai* nouns and to *uyartiṇai* verbs also. Hence the forms *yāṅkaḷ, avarkaḷ, vantārkaḷ* are all later ones. This suffix may be considered one of the landmarks in the Linguistic history of Tamil.

3. Four points may be noted here:—(1) *nīyir*, the second person nominative plural does not have the same stem as that of the second person oblique cases, which is *num*. Hence it is possible that it was later than oblique case forms and it was formed after the second person singular *nī* was evolved from the oblique stem *niṉ* by the addition of the second person plural termination *ir* to it. (2) *Nīyir* is now obsolete and *nīṅkaḷ* is used instead. (3) *Nīvir* also was used after the *Tolkāppiyam* period. (4) The second personal pronoun was used as *a∴ɪiṇai* also as early as the *Tolkāppiyam* period.

4. These two *sūtras* tell us that Tamil originally recognised only *three* tenses. Hence the modern form *vandirukkiɪāṉ, vandirundāṉ* eic. are later periphrastic formations.

17. Am-m-ā m-em-m-ē m-eṉṉuṅ kiḷavi-y-um
Um-m-oṭu varūuṅ ka-ṭa-ta-ṟa v-eṉṉum
A-n-nāṟ kiḷaviyo ṭ-āy-eṉ kiḷaviyum
Paṉmai y-uraikkum taṉmai-c col-l-ē [1] (202)

18. Ka-ṭa-ta-ṟa v-eṉṉum
A-n-nāṉ k-ūrnta kuṉṟiya l-ukara-mōṭū
Eṉ-ṉ-ē ṉ-al-l-eṉa varūu m-ēḻun [2]
Taṉviṉai y-uraikkun taṉmai-c col-l-ē. (203)

19. Māṟai-k kiḷaviyum pallōr paṭarkkai
Kāla-k kiḷaviyoṭu [4] muṭiyu m-eṉpa [3] (207)

20. Aṉ-āṉ aḷ ā ḷ-eṉṉu nāṉkum
Oruvar maruṅkiṟ paṭarkkai-c col-l-ē. [5] (205)

21. Ar-ār pa-eṉa varūu mūṉṟum [5]
Pallōr maruṅkiṟ paṭarkkai-c col-l-ē. (206)

1. At the present day all these terminations of the first person plural have become obsolete in Spoken Tamil and *am* and *ām* are used by some scholars in their works. The form *vantōm* which might have been the modified form of *vantām* in analogy wi h *vantāṉ—vantōṉ* is the only one current. *Cēṉāvaraiyar* says that *vantōm* was the modified form of *vantēm*.

2. All the terminations except *eṉ* and *ēṉ* have now become obsolete. *Al* later on metamorphosed to *aṉ*. The author of the *Vīracōḻiyam* says that *al* denoted the determination of the speaker. The use of *eṉ* is considered pedantic in speech.

3. In the expression *koṇmār vantār*, both *koṇmār* and *vantār* were considered to be finite verbs and the finite verb *koṇmār* was considered to modify *vantār*. Such a usage is obsolete now; *koḷḷa vantār* has taken its place.

4. *Kāla-k-kiḷavi* here means verb; it is so called since it is the word which denotes time.

5. If these two *sūtras* are read along with
Na∴kā ṉ-oṟṟē y-āṭūu v-aṟicol (Col. 5)
Ḷa∴kā ṉ-oṟṟē makaṭūu v-aṟicol (Col. 6)
and Ra∴kā ṉ-oṟṟum .... (Col. 7), it is clear that the element *a* denotes third person.

22. Yā r-eṉṉum viṉāviṉ kiḻavi
A-t-tiṇai maruṅkiṉ muppāṟku m-urittē [1] (210)

23. Iṉṟila [2] .... (220)

24. Ir-īr [3] miṉ-ṉ-eṉa varūu mūṉṟum
Pallōr maruṅkiṉum........ (224)

25. Muṉṉilai taṉmai y-āyī r-iṭattoṭū
Maṉṉā t-ākum viyaṅkōṭ kiḻavi [4] (226)

26. Pallōr paṭarkkai muṉṉilai taṉmai
A-v-vayiṉ mūṉṟu nikaḻuṅ kālattu-c
Ceyyu m-eṉṉuṅ kiḻaviyoṭu koḷḷā [5] (227)

1. *Yār* mentioned here is the curtailed form of *yāvar*, which is sanctioned in the *sūtra*

Palar-aṟi coṉmuṉ yāva r-eṉṉum
Peyariṭai vakaraṅ keṭutalum.... (Eḻut. 173)

It is used as *āṇpāl, peṇpāl* and *palarpāl*; but *yāvar* is not so used. The reason perhaps may have been this:—when *yāvaṉ* was contracted to *yāṉ*, confusion might have arisen between this *yāṉ* and the first personal pronoun *yāṉ* Since it is one of the duties of language not to create confusion even at the risk of using incorrect expressions, *yār* might have been used in connection with all the three *pāls*.

2. Since *iṉṟū* was singular and *ila* was plural, *ilatū* should have been a later formation.

3. If this *sūtra* is read along with '*Ra ∴ kāṉ-oṟṟum....*' (Col. 7), it is clear that the element *i* denotes the second person.

4. This is one of the landmarks in the Linguistic history of Tamil which enables us to determine the posteriority of all works in the extant Tamil Literature to the *Tolkāppiyam*.

5. *Ceyyum* as a finite verb in the present tense is now obsolete. *Ceykiṉṟāṉ* or *ceykiṟāṉ*, *ceykiṉṟāḷ* or *ceykiṟāḷ ceykiṉṟatū* or *ceykiṟatū*, *ceykiṉṟaṉa*, have taken its place. *Ceyyum* is now used in the future tense with reference to *oṉṟaṉpāl* and *palaviṉpāl*; this may have been in analogy with the

27. Piṉ-muṉ kāl-kaṭai vaḻi-y-iṭat t-eṉṉum
Aṉṉa marapiṟ kālaṅ kaṇṇiya
Eṉṉa kiḷaviyu m-avaṟṟiyal piṉa-v-ē [1] (229)

28. Iyaṟ-coṟ ṟiri-coṟ ṟicai-c-col · vaṭa-col-l-eṉṟū
Aṉaittē ceyyu ḷ-īṭṭa-c col-l-ē [2] (397)

29. Centamiḻ [3] cērnta paṉ-ṉ-iru nilattun
Taṅ-kuṟip piṉa-v-ē ticai-c-coṟ kiḷavi (400)

30. Niraṉiṟai cuṇṇa m-aṭimaṟi moḻimāṟṟū
Avai-nāṉ k-eṉpa moḻi-puṇa r-iyalp-ē [4] (404)

peyar-eccam ceyyum which is so used. *Ceyyum* is found as a verb in the imperative mood in the expression *nīr ceyyum*; this may have been the corrupt form of *ceym*, *ceymē* or *ceymiṉ*. Hence *ceyyum* as a finite verb, is one of the words that enables us to fix the date of a composition.

1. This *sūtra* tells us that forms like *ceytapiṉ* is a *viṉai-y-eccam*; but strictly speaking it consists of two words *ceyta* and *piṉ* where *ceyta* is a *peyar-eccam* and *piṉ* is a noun in the seventh case with the case-suffix being dropped. But such adverbial phrases began to be considered as single words before the time of the *Tolkāppiyam*. Hence such forms are periphrastic formations.

2. Since *tiricol* is one which has changed so much in its form on account of frequent use in Literature that its derivation is not understood, Tamil Literature should have lived for a long time before *Tolkāppiyaṉār*. Besides, since *vaṭacol* was allowed to be used in Tamil Literature, Tamil should have borrowed words from Sanskrit and Prākṛt long before his time.

3. The word *Centamiḻ* here denotes the country. Hence the language *Centamiḻ* took its name from the country. This suggests that as early as the period of the *Tolkāppiyam*, Tamilnad was divided into two:—*centamiḻ-nāṭū* and the other. But modern scholars think that *tamiḻ* was first the name of the language.

4. The mention of the different kinds of *anvaya* suggests that there was a vast range of Poetical Literature before the *Tolkāppiyam*.

31. Ellā-t tokai-y-u m-oru-coṉ naṭaiya [1] (420)

32. Avai-y-al kiḷavi maṟaittaṉar kiḷattal [2] (442)

33. Kaṭi-col' l-illai-k kālattu-p paṭiṉē [3] (452)

34. Kuṟai-c-coṟ kiḷavi kuṟaikkum-vaḻi y-aṟital [4] (453)

35. Muṉṉilai cuṭṭiya v-orumai-k kiḷavi
Paṉmaiyoṭu muṭiyiṉum varai-nilai y-iṉṟē
Āṟṟuppaṭai [5] maruṅkiṟ pōṟṟal vēṇṭum. (462)

36. Ceyyuḷ maruṅkiṉum vaḻakkiyaṉ maruṅkiṉum
Mey-peṟa-k kiḷanta kiḷavi y-ellām
Pal-vēṟu ceytiyi ṉūṉeṟi piḻaiyātu
Col-varain t-aṟiya-p pirittaṉar kāṭṭal [6] (463)

1. This tells us that *Tolkāppiyaṉār* had recognised the unitary nature of compounds; but unfortunately Modern Tamil scholars are not fully conscious of this and hence they leave space between the component parts of compound words.

2. Recognition of the use of refined language in societies tells us the high state of civilisation of Tamilnad at the time of *Tolkāppiyaṉār*.

3. *Tolkāppiyaṉār* has clearly recognised the growth of Tamil Language.

4. The elision of sounds in words initially, medially and finally was seen in the Literature of *Tolkāppiyaṉār's* time.

5. The class of composition called *āṟṟuppaṭai* was in existence before *Tolkāppiyaṉār's* time. Unfortunately we are not in possession of even one *āṟṟuppaṭai* composed before him. Besides we are not aware how poetic compositions had been classified by grammarians before him.

6. This *sūtra* tells us that *Tolkāppiyaṉār* had clearly realised that Literary Language was different from Popular Language and it was not possible to write grammar in an exhaustive manner to cover all the different kinds of usage in Literature and Speech.

The *sūtras* ·

Na∴kā ṉ-orrē y-āṭūu v-aricol (5)
Ḷa∴kā ṉ-orrē makaṭūu v-aricol (6)
Ra∴kā ṉ-orrum..........
Nēra-t tōṉrum palar-ari col-l-ē (7)

tell us that the ending *ṉ*, *ḷ* and *r* denote masculine singular, feminine singular and epicene plural. Hence in the words *avaṉai*, *avaḷai*, *avarai*, *ai* denotes the accusative case, *ṉ*, *ḷ* and *r* denote respectively masculine singular, feminine singular and epicene plural. Thus two suffixes do three functions. In Sanskrit nouns also only *two* suffixes denote gender, number and case; but one suffix denotes gender alone and another suffix denotes both number and case. When such is the case, philologists should consider whether it is justifiable to take Sanskrit under Inflexional Languages and Tamil under Agglutinating Languages.

The fact that two suffixes function differently in Tamil and Sanskrit nouns, and the classification of words into *uyartiṇai* and *a∴riṇai* in Tamil and the distinction of gender in verbs also are crucial points to decide that Tamil and Sanskrit are members of entirely different families.

The treatment of syntax in the *Kiḷaviyākkam* and the following three *iyals*, that of separate words in the *Peyariyal* and in the *Viṉai-y-iyal*, and that of *iṭai-c-col* and *uri-c-col* in the *Iṭaiyiyal* and the *Uriyiyal* clearly show that *Tolkāppiyaṉār* recognised that the unit of speech was the sentence.

Uriyiyal, the chapter dealing with the meaning of roots, bears a close resemblance in plan and treatment to *Yāska's Nirukta*.

Poruḷ-atikāram deals with the *Science of Poetics* relating to love-poetry in the first, third, fourth and fifth chapters, and with that relating to all affairs other than love such as warfare, state-craft etc., in the second chapter. The sixth chapter deals with *rasa* or sentiment relating to Poetry; the seventh with the figure of speech of *uvamai* (simile) and its classifications; the eighth with metre and the ninth with traditional usage in Poetry etc. All the nine chapters contain about 660 *sūtras*.

The following *sūtras* deserve special notice :—

1. Kaikkiḷai mutal-ā-p perun-tiṇai y-iṟuvāy
Muṟpaṭak kiḷanta v-eḻu-tiṇai y-eṉpa [1] (1)

2. Mutal-karu v-uri-p-poru ḷ-eṉṟa mūṉṟē
Nuvaluṅ kālai muṟai-ciṟan taṉa-v-ē
Pāṭaluṭ [2] payiṉṟavai nāṭuṅ kālai (3)

3. [3] Māyōṉ mēya kāṭuṟai y-ulakamum
Cēyōṉ mēya mai-varai y-ulakamum

1. *Eṉpa* shows that the sevenfold classification of *Aka-t-tiṇai* was not done by *Tolkāppiyaṉār*, but by his predecessors.

2. The word *pāṭaluḷ* clearly tells us that the classification into *mutaṟ-poruḷ, karu-p-poruḷ* and *uri-p-poruḷ* concerning each *tiṇai* has reference only to Literature and not to the things of the world.

3. This *sūtra* mentions that *Māyōṉ* (Viṣṇu), *Cēyōṉ* (Skanda), *Vēntaṉ* (Indra) and *Varuṇaṉ* are the presiding deities of *mullai-t-tiṇai, kuṟiñci-t-tiṇai, maruta-t-tiṇai* and *neytal-tiṇai*. Of the four *Māyōṉ*, *Vēntaṉ* and *Varuṇaṉ* are *Ṛgvēdic* Gods and *Cēyōṉ* is considered to be the Dravidian God; but the description of *Cēyōṉ* in Literature like *Tirumurukāṟṟup-paṭai* and *Paripāṭal* generally agrees with that of *Skanda* in the *Mahābhārata*:—

Mū-v-eyil murukkiya muraṇ-miku celvaṉum
.. ..
Ulakaṅ kākku m-oṉṟu-puri koḷkai-p
Palar-pukaḻ *mūvarun* talaiva r-āka
.. ..
Nālvē ṟiyaṟkai-p *patiṉoru mūvaroṭu*
.. ..
Antara-k koṭpiṉar vantuṭaṉ *kāṇa-t*
Tāvil-koḷkai maṭantaiyoṭu ciṉṉāḷ
Āvi ṉaṉ-kuṭi y-acaital-u m-uriyaṉ.

(Tirumu. 154–176)

Vēntaṉ mēya tīm-puṉa l-ulakamum
Varuṇaṉ mēya peru-maṇa l-ulakamum

Tatō dēvās-*trayastrimśad*-diśaśca sadigīśvarāḥ |
Rudrō dhātā ca viṣṇuś-ca yamaḥ pūṣāryamā bhagaḥ ||
.. ..
Pṛthag bhūtāni cānyāni yāni *dēvagaṇāni* vāi |
Ājagmus-tē-adbhutan *draṣṭum* kumārañ jvala-
nātmajam ||
(M. B. Anuśāsana. 133, 15-17)

Aṟuvar payanta āṟamar celva
.. .. (Tirumu. 255)
Tāstu *ṣat kṛttikā* garbham pupuṣur jātavēdasaḥ
(M. B. Anuśāsana. 133, 8)

Vāṉōr vaṇaṅku-viṟ rāṉai-t talaiva. (Tirumu. 260)
Sāināpatyēna tam dēvāḥ pūjayitvā guhālayam |
(M. B. Anuśana. 133, 28)

Kōḻi y-ōṅkiya veṉṟaṭu viṟaṟ-koṭi. (Tirumu. 38)
Kukkuṭaś cāgninā dattas tasya *kētur*-alaṅkṛtaḥ
(M. B. Vana. 229, 41)

Umaiyoṭu puṇarnta kāma vatuvaiyuḷ
Amaiyā-p puṇarcci y-amaiya neṟṟi
Imaiyā nāṭṭa-t t-oru-varaṅ koṇṭu
Viḷaṅkeṉa viṇṇōr vēḷvi mutalvaṉ
Viri-katir maṇi-p-pū ṇ-avarku-t-tā ṉīttatu
Aritеṉa māṟṟāṉ vāymaiya ṉ-ātaliṉ
Eri-kaṉaṉ ṟāṉā-k kuṭāri-koṇ ṭ-avaṉ-uruvu
Tirittiṭ ṭōṉ-iv v-ulakēḻu maruḷa
.. ..
Vaṭavayiṉ viḷaṅkā l-uṟai-y-eḻu makaḷiruḷ
Kaṭavu ḷ-orumīṉ cāliṉi y-oḻiya
Aṟuvar maṟṟaiyōru m-annilai y-ayiṉṟaṉar.
(Paripāṭal 5, 28–45)

Mullai kuṟiñci maruta neytal-eṉa-c
Colliya muṟaiyāṟ collavum paṭum-ē. (5)

Dēvyā vivāhē nirvṛttē rudrāṇyā bhṛgunandana |
Samāgamē bhagavatō dēvyā saha mahātmanaḥ ||
Tataḥ sarvē samudvignā dēvā rudram upāgaman |
.. ..
Varam prayaccha lōkēśa trāilōkya-hitakāmyayā ||
.. ..
Na dēvyām sambhavēt putrō bhavataḥ surasattama |
Dhṛtyā dēva nigṛhṇīṣva tējō jvalitam uttamam |
.. ..
Rudras tu tējō-apratimam dhārayāmāsa vāi sadā |
Praskannam tu tatas tasmāt kiñcit tatrāpatad bhuvi |
Utpapāta tadā vahnāu vavṛdhē cādbhutō-pamam |
(M. B. Anuśāsana. 130, 61–78)

Vipaṉṉa-kṛtyā rājēndra dēvatā ṛṣayas tathā |
Kṛttikāś cōdayāmāsur apatyabharaṇāya vāi |
Tās tu ṣaṭ kṛttikā garbham pupuṣur jātavēdasaḥ |
.. ..
Samam garbham suṣuvirē kṛttikās tā nararṣabha |
Divyam śaravaṇam prāpya vavṛdhē priyadarśanaḥ ||
(M. B. Anuśāsana. 133, 5—12)

The same idea is expressed in Vālmīki's Rāmāyaṇa Bālakāṇḍa 36th sarga.

Aṉalaṉ ṟan-meyyiṟ pirittu-c
Celva *vāraṇaṅ* koṭuttōṉ(Paripāṭal 5, 57—58)
Kukkuṭaś cāgninā dattaḥ (M. B. Vana. 229, 41)

...............Vāṉattu
Vaḷaṅ-keḻu celvaṉ..........
..........Aṇi-mayil koṭuttōṉ
Tiruntu-kōṉ ñamaṉ..........
Iruṅkaṇ veḷ-yāṭ ṭeḻiṉ-maṟi koṭuttōṉ
Āaṅ k-avarum piraru m-amarntu-paṭai y-aḷitta
Maṟiyu maññaiyum vāraṇa-c cēvalum
.. .. (Paripāṭal. 5, 58—64)

4. *Mēlōr muraimai nālvarkku* m-uritt-ē.[1] (31)

Suparṇōsya dadāu putram mayūram citra-barhiṇam |
Rākṣasāśca dadus tasmāi varāha-mahisāvubhāu |
Kukkuṭañ cāgnisaṅkāśam pradadau varuṇaḥ svayam
Candramāḥ pradadāu mēṣam ādityō rucirām prabhām |
Chāgam agnir guṇōpētam ilā puṣpa-phalam bahu ||
.. ..
(M. B. Anuśāsana 133, 21—23)

Note.—There is some difference in the givers of gifts mentioned in the Paripāṭal and the Mahābhārata.

Arumukat t-āriru tōḷāl venri (Paripāṭal. 14, 21)
Ṣadānanaṅ kumāran tu dvi-ṣad-akṣam dvija-priyam |
Pīnāṁsam *dvādaśa-bhujam*...... || (M. B.)

Tevvu-k kunrattu-t tiruntu-*vē* l-aḷutti
A-v-varai y-*uṭaittōy* (Paripāṭal. 19, 102—3)

Bibhēda krāuñcam śaktyā ca pāvakiḥ para-vīra-hā
(M. B. Śalya. 47, 91)

Whatever that may be, it is beyond doubt that the three *Ṛgvēdic* Gods were recognised to be the presiding deities of the different *tiṇais*. From this it is evident that long before the *Tolkāppiyam* was written, Aryans and Dravidians lived together.

The word *nālvarkkû* suggests that the division of castes into Brahmans, Kshatriyas, Vaiśyas and Vēḷālas was prevalent in Tamilnad before the time of the *Tolkāppiyam*. Some of the modern scholars are of opinion that this *sūtra* is an interpolation. If it is so, *sūtras* 28 to 36, the statement *aru-vakai-p-paṭṭa pārppana-p pakkamum* in *sūtra* 74 *parattai vāyi nālvarkku m-urittē* in *sūtra* 220 and a number of *sūtras* in the *Marapiyal* should also be considered an interpolation.

5. Nāṭaka vaḻakkiṉu m-ulakiyal vaḻakkiṉum
Pāṭal cāṉṟa pulaṉeṟi vaḻakkam.[1] (56)

6. .. ..
Kāma-k kūṭṭaṅ kāṇuṅ kālai
Maṟaiyōr tēettu maṉṟa l-eṭṭaṉuḷ[2]
Tuṟai-y-amai nal-yāḻ-t tuṇaimai-y-ō r-iyal-p-ē. (89)

7. Kaṟp-eṉa-p paṭuvatu karaṇamoṭu puṇara-k
Koḷaṟk-uri marapiṟ kiḻavaṉ kiḻattiyai-k
Koṭaikk-uri marapiṉōr koṭuppa-k-koḷ vatu-v-ē.[3] (140)

8. Mēlōr mūvarukkum puṇartta karaṇaṅ
Kīḻōr-k k-ākiya kālamu m-uṇṭ-ē.[3] (142)

1. There is parallelism between the former part of this *sūtra* and the statement *lōkadharmī nāṭyadharmī dharmī dvividhaḥ smṛtaḥ* in *Nāṭyaśāstra* in Sanskrit. This *sūtra* also shows that the classification of *tiṇai* has reference only to Literature.

2. *Tolkāppiyaṉār* was aware of the eight kinds of marriage mentioned in *Dharmaśāstras*. *Maṟai* here refers to *Vēdas* in Sanskrit. *Maṟaiyōr* refers to people who believed in the authority of the *Vēdas*. This shows that there were originally people in Tamilnad who did not recognise *Vēdas* as their authority for everyday life.

Kāma-k-kūṭṭam means *kaḷavu*, which means the system of marriage where the lover agrees to marry the lady-love without the knowledge of her parents. This is evident from the expression *maṟainta v-oḻukkattù* in the *sūtra 133*. Hence it is wrong to translate it as *clandestine marriage*. The lady who married by *kaḷavu* system was as chaste as one who married by *kaṟpù* system. This is seen from the following lines

Uyiriṉuñ ciṟantaṉṟu nāṇē nāṇiṉuñ
Ceyir-tīr kāṭci-k kaṟpu-c-ciṟan taṉṟeṉa
.. .. (111)

3. From these three *sūtras* six points are known to us :–(1) The *kaḷavu* system of marriage alone existed among those, who did not have *Vēdas* for their authority. It worked very

9. Poyyum vaḻuvun tōṉṟiya piṉṉar
Aiyar yāttaṉar karaṇa m-eṉpa[3] (143)

10. Uyarntōr kiḷavi vaḻakkoṭu puṇartaliṉ
Vaḻakku-vaḻi-p paṭutal *ceyyuṭku-k* kaṭaṉ-ē[1] (213)

11. Nakai-y-ē y-aḻukai y-iḷivaraṉ maruṭkai
Accam perumitam vekuḷi y-uvakai-y-eṉṟu
A-p-pā l-eṭṭ-ē mey p-pā ṭ-eṉpa[2] (247)

12. Eḷḷa l-iḷamai pētaimai maṭaṉ-eṉṟu
Uḷḷa-p paṭṭa nakai-nāṉ k-eṉpa[3] (248)

satisfactorily for a long time. (2) When men failed to be dutiful to the ladies whom they married and left them in distress, the *kaṟpu* system was newly introduced (3) The *kaṟpu* system was followed by *Brahmans, Kṣatriyas* and *Vaiśyas.* (4) It was introduced by *Āryas* to those other than they. (5) Since the system itself was a new one, a new word had to be coined to denote it. It seems to me that the Skt. word *kalpa* which means *vidhāna* was Tamilised into *kaṟpam,* the final *am* was dropped (cf. *iṉpu* from *iṉpam—Kuṟaḷ*) and the word *kaṟpu* was evolved. The word *karaṇam* stands for *agnāukaraṇam* which means *hōmaḥ* (offering in *agni*). (6) Consequently *kaṟpu* system consists of the parents' giving away their daughter to the son-in-law and his performing *hōma* in *agni* with her.

1. This injunction that description in Literature should conform to the affairs of the world clearly tells us that *Poruḷ-atikāram* deals primarily with the *Science of Poetics.* It is useful to see that the same idea is expatiated under *Rasasya syād-virōdhāya vṛttyanāucityam ēva ca* in the third *Uddyōta* of *Dhvanyālōka* later on.

2. This *sūtra* classifying *meyppāṭu* into eight is similar to that in the Skt. *Nāṭyaśāstra*

Śṛṅgāra-hāsya karuṇā rāudra-vīra-bhayānakāḥ |
Bībhatsādbhuta-saṁjñāścētyaṣṭāu nāṭyē rasāḥ
smṛtāḥ || (N. 6—15)

3. *Cf.* Hāsō nāma para-cēṣṭānukaraṇa-asambaddhapralāpa-pāurōbhāgya-sāukhyādibhir vibhāvāir utpadyatē. (N. 7-8)

13. Iḷivē y-iḻavē y-acaivē vaṟumai-y-eṉa
Viḷivil koḷkai y-aḻukai nāṉk-ē [1] (249)

14. Aṇaṅkē vilaṅkē kaḷvar-tam m-iṟai-y-eṉa-p
Piṇaṅkal cālā v-acca nāṉk-ē [2] (252)

15. Kalvi taṟukaṇ ṇ-icaimai koṭai-y-eṉa-c
Collap paṭṭa perumita nāṉkē [3] (253)

16. Uruppaṟai kuṭikō ḷ-alai-kolai y-eṉṟa
Veṟuppiṉ vanta vekuḷi nāṉkē [4] (254)

17. Celvam pulaṉ-ē puṇarvu-viḷai yāṭṭ-eṉa
Allal nītta v-uvakai nāṉk-ē. [5] (255)

18. Pukumukam purital poṟinutal viyarttal
Naku-naya maṟaittal citaivu-piṟark k-iṉmaiyoṭû
Takumuṟai nāṉk-ē y-oṉṟeṉa moḻipa. [6] (257)

1. Iṣṭajana-viprayōgād dāridryād vyādhitastayā duḥkhāt |
Paravṛddhiṁ vā dṛṣṭvā nirvēdō nāma sambhavati
(N. 7—24)
Iṣṭavadhadarśanād vā vipriyavacanasya saṁśravād vā |
Ēbhir bhāvaviśēṣaiḥ karuṇarasō nāma saṁbhavati ||
(N. 6, 76)

2. *Cf.* Vikṛtarava-sattva darśana-saṅgrāmāraṇya —
śūnyagṛhagamanāt |
Gurunṛpayōr aparādhāt kṛtakaśca bhayānakō
jñēyaḥ. (N. 6, 69)

3. *Cf.* Sthāirya-śāurya-tyāga- vaiśāradya-ādibhir anubhāvāiḥ...
(N. 6, 66)

4. *Cf.* Yuddhaprahārghātana-vikṛtacchēdana-vidāraṇaiścāiva |
Saṅgrāmasambhramādyāir ēbhiḥ sañjāyatē
rāudraḥ || (N. 6, 79)

5. *Cf.* Rtumālyālaṅkārāiḥ priyajana-gandharva-
kāvyasēvābhiḥ |
Upavana-gamana-vihārāiḥ śṛiṅgārarasaḥ
samudbhavati || (N. 6. 54)

6. *Cf.* Prahasantī ca nētrāṇām patanañ ca parīkṣayēt |
.. .. svēdākāranigūhanī ||
(N. 22, 151 and 152)

19. Viṉai-payaṉ mey-y-uru v-eṉṟa nāṉk-ē
Vakai-peṟa vanta v-uvamai-t tōṟṟam.[1] (272)

20. Uvamam-um poruḷu m-ottal vēṇṭum.

or

Uvamai-y-um poruḷ-u m-ottal vēṇṭum.[2] (279)

21. Poruḷ-ē y-uvamañ ceytaṉar moḻiyiṉum
Maruḷ-aṟu ciṟappiṉ-a ∴ t-uvama m-ākum[3] (280)

22. Avaitām
Aṉṉa v-ēyppa v-uṟaḻa v-oppa.[4] (282)

1. *Uvamai-t-tōṟṟam* here means 'the point of comparison' (*upamāna-upamēyayōḥ sāmānyadharmaḥ*). This *sūtra* tells us that it may denote action, effect, shape or colour. Here the word *uvamai* is used in the sense of Skt. *upamā*.

2. *Uvamam* or *uvamai* here corresponds to Skt. *upamāna*. *Uvamam* is *Iḷampūraṇar's* reading and *uvamai* is *Pērāciriyar's* reading. The word *poruḷ* corresponds to Skt. *upamēya*. This designation *poruḷ* is very appropriate, since it means the object on hand (which is to be compared.)

3. This *sūtra* tells us that, even if the *upamāna* and *upamēya* are interchanged, it was called *upamā*. Under this *sūtra* *Iḷampūraṇar* says that some held the view that *uruvakam* (Skt. *rūpaka*) was considered by *Tolkāppiyaṉār* to be a variety of *uvamai*; but *Pērāciriyar* says that some consider expressions like *muka-t-tāmarai* as *uruvakam*, and it is absurd: A study of the *Uvamai-y-iyal* makes us think that *Tolkāppiyaṉār* did not think of *rūpaka* here.

4. Here *Tolkāppiyaṉār* has given 35 words which may be used to signify *uvamai* and has added the expression *piṟavum* which means *etc.* This shows the vast range of Literature that existed at his time.

23. Nirai-y-ava ṇirpi ṉēru nērpum
Varai-v-iṉ ṟ-eṉpa vāy-moḻi-p-pulavar[1] (380)

24. Eḻuttu mutal-ā v-īṇṭiya v-aṭiyiṟ
Kuṟitta poruḷai muṭiya nāṭṭal
Yāpp-eṉa moḻipa yāpp-aṟi pulavar.[1]

25. Oru-cī r-iṭai-y-iṭ ṭ-etukai y-āyiṉ
Poḻipp-eṉa moḻital[1] pulava r-āṟē (403)

26. Mey-peṟu marapiṟ ṟoṭai-vakai tām-ē
Aiyī ṟ-ṟāyirat t-āṟaiñ ñūṟṟoṭū
Toṇṭu-talai y-iṭṭa pattu-k-kuṟai y-eḻunūṟṟū
Oṉpa∴ t-eṉpa v-uṇarntici ṉōr-ē[1] (466)

27. .. ..
Vaṇ-pukaḻ mūvar[2] taṇ-poḻil varaippiṉ
.. ..
Yāppiṉ vaḻiya t-eṉmaṉār pulavar (384)

28. Māṟṟaruñ ciṟappiṉ marapiyal kiḷappiṉ
Pārppum paṟaḻuṅ kuṭṭiyuṅ kuraḷaiyuṅ
Kaṉṟum piḷḷaiyu makavu maṟi-y-um-eṉṟū
Oṉpatuṅ kuḻaviyo t-iḷamai-p peyar-ē.[3] (545)

29. Erutu m-ēṟṟai-y-u m-oruttaluṅ kaḷiṟum
Yātta v-āṇpāṟ peyar-eṉa moḻipa[3] (546)

30. Pēṭai-y-um peṭai-y-um peṭṭai-y-um peṇ-ṇ-um
Antañ cāṉṟa piṭiyoṭu peṇ-ṇ-ē[3] (547)

1. The mention of *pulavar* and *uṇarnticiṉōr* in the above *sūtras* clearly testify · the presence of authors on *Prosody* before *Tolkāppiyaṉār.*

2. *Mūvar* here refers to, in the opinion of *Iḷampūraṇar* and *Pērāciriyar,* the kings of *Cēra, Cōḻa* and *Pāṇṭi* countries. This *sūtra* tells us that the three kings were very famous in his time and the Tamil Language flourished in their lands.

3. These three *sūtras* mention the words to be used to refer to the young, the male and the female of different animals. Does this not show that Tamil Language was in well developed state before the time of *Tolkāppiyaṉār?*

31. Nūl-ē karakam mukkōl maṇai-y-ē
Āyuṅ kālai y-antaṇar-k k-uriya [1] (615)
Paṭai-y-uṅ koṭi-y-uṅ kuṭai-y-u muracum
Terivu-koḷ ceṅkō l-aracar-k k-uriya [1] (616)
Vaicikaṉ perum-ē vāṇika vāḻkkai [1] (622)
Vēḷāṇ māntark k-uḷutū ṇ-allatu
Il-l-eṉa moḻipa piṟa-vakai nikaḻcci [1] (625)

32. Viṉai-yi ṉīṅki viḷaṅkiya v-aṟiviṉ
Muṉaivaṉ kaṇṭatū mutaṉū l-ākum [2] (640)

33. Vaḻi-y-eṉa-p paṭuva t-ataṉ-vaḻi-t t-ākum [2] (641)

34. Vaḻiyi ṉeṟiy-ē nāl-vakai-t t-ākum [2] (642)

35. Tokuttal virittal tokai-viri moḻi-peyarttū
Atarppaṭa yāttalō ṭ-aṉai-mara p-iṉa-v-ē [2] (643)

There are 32 *uttis* mentioned in the last *sūtra*. Many of them seem to be the translation of the *tantra-yuktis* mentioned in *Kāuṭilya's Arthaśāstra*. They are as follows :—

1. *Atikāra-muṟai*—
   Yam artham adhikṛtya ucyatē tad adhikaraṇam.
2. *Tokuttu-k-kūṟal*—
   Samāsavākyam uddēśaḥ.
3. *Vārātatāṉ vantatu muṭittal*—
   Vaktavyēna sādhanam pradēśaḥ.

1. These four *sūtras* clearly tell us that four castes were described in the Tamil Literature and those castes are identical in their functions with the castes mentioned in the *Dharmaśāstras* of the Sanskrit Literature.
2. These four *sūtras* mention about original works and works having others for their source, and works of the latter class may abbreviate, enlarge, abbreviate and enlarge and translate the source books. This classification would have been possible only if there had been works of such description. In that case they would certainly have translated many Sanskrit works. It is our great misfortune that not one of them is now known to us.

4. *Vantatu koṇṭu vārātatu muṭittal*—
Uktēna sādhanam atidēśaḥ.

5. *Muntu-moḻintataṉ talai-taṭumāṟṟu*—
Pratilōmēna sādhanam viparyayaḥ.

6. *Oppa-k-kūṟal*—
Dṛṣṭēna adṛṣṭasya sādhanam.

7. *Oru-talai-moḻi*—
Ēvam vartitavyam iti upadēśaḥ.

8. *Piṟaṉ uṭampaṭṭatu tāṉ-uṭampaṭutal*—
Paravākyam apratiṣiddham anumatam.

9. *Moḻivām-eṉṟal*—
Paścād ēvam vihitam iti anāgatāvēkṣaṇam.

10. *Kūṟiṟṟeṉṟal*—
Purastād ēvam vihitam iti atikrāntāvēkṣaṇam.

11. *Tāṉ kuṟi-y-iṭutal*—
Parair asaṁjñitaḥ śabdaḥ svasaṁjñā.

12. *Orutalaiyaṉmai muṭintatu kāṭṭal*—
Sarvatrāyattam ēkāntaḥ.

13. *Āṇai-kūṟal*—
Ēvam nānyathā iti niyōgaḥ.

14. *Piṟaṉ-kōṭ-kūṟal*—
Ēvam asāu āha iti apadēśaḥ.

15. *Uyttu-k-koṇṭuṇartal*—
Anuktakaraṇam ūhyam.

Some of the Modern Tamil scholars are under the impression that the section *Poruḷ-atikāram* is found in Tamil *ilakkaṇam* alone. This is due to the fact that they have not understood that the *Poruḷatikāram* deals with *Poetics*.

The contents of the *Poruḷ-atikāram* are found in the *Alaṅkāra* works, works dealing with Prosody, the *Arthaśāstra* and the *Kāma sūtra* in Sanskrit, though there may be differences among them. The five *uri-p-poruḷs* :—*puṇartal, pirital, iruttal, iraṅkal* and *ūṭal* found in Tamil have their counter-part in Sanskrit. *Puṇartal*

is *sambhōga-sṛṅgāra* (love in company), *iruttal* and *iraṅkal* are *vipralambha-sṛṅgāra* due to different causes, *ūṭal* is *praṇayakalaha*, the result of *īrṣyā-vipralambha* and *piriṭal* is *vipralambha-sṛṅgāra* if the lady-love is not in the company of the lover and it is *sambhōga-sṛṅgāra* if she is in his company.

Kaḷavu system of marriage is sure to exist in all countries and at all times if girls are not married before puberty. Such a one is mentioned in the *Kāmasūtra* by *Vātsyāyana* in the fifth chapter.

But it seems that Sanskrit Poetics has not restricted that, when *sambhōga-sṛṅgāra* is delineated, the tract occupied by the lover and the lady-love should be a mountain or mountainous region etc. Hence Tamil Poetics, at the hands of *Tolkāppiyaṉār*, has its own individuality as Tamil Phonology and Tamil Morphology and Syntax have.

Tolkāppiyaṉār and his date.

Naccinārkkiṉiyar says:—The author of the *Tolkāppiyam* is *Tṛṇadhūmāgni*, the son of *Jamadagni*. He was one of the twelve disciples of *Agastya*. He was cursed by *Agastya* for having rescued his wife with a stick. The *nāṉmaṟai* mentioned in the *Ciṟappu-p-pāyiram* by *Ataṅkōṭṭācāṉ* refers to *Taittiriyam, Pauṭikam, Talavakāram* and *Cāmavētam* and hence *Tolkāppiyaṉār* lived before the *Vēdas* in Sanskrit were classified by *Vyāsa* into *Ṛgvēda, Yajurvēda, Sāmavēda* and *Atharvavēda*.

But *Taittiriyam* is a *śākhā* or recension of the *Yajurvēda*; *Pauṭikam* is the *tadbhava* of *Bāhvṛcyam* which refers to *Ṛgvēda*; *Talavakāram* is a *śākhā* of *Sāmavēda*. Hence *Naccinārkkiṉiyar's* statement that *Tolkāppiyaṉār* lived before *Vyāsa* classified the *Vēdas* does not seem to be sound.

The commentary under the first *sūtra* of the *Iṟaiyaṉār-Akapporuḷ* states that *Agastya, Śiva, Murukaṉ* and *Mūrañciyūr Muṭinākarāyar* etc. lived at the first Sangam and *Agastya, Tolkāppiyaṉār* etc. lived at the second Sangam. But it seems to me that *Murañciyūr Muṭinākarāyar* lived later than *Tolkāppiyaṉār* for the following reason:—The only stanza in

the whole range of extant Tamil Literature ascribed to the authorship of *Murañciyūr Muṭinākarāyar* is the second stanza in the *Puṟanāṉūṟu*. There we find the expression *nī nilīyar*, where *nilīyar* is a *viyaṅkōḷ viṉai* used in the second person. But *Tolkāppiyaṉār* has stated in Col. 226 that *viyaṅkōḷ-viṉai* can be used only in the third person. But in *Naṉṉūl* it is stated that it can be used in all persons. Hence it was first used only in the third person and was then generalised to all persons. So I do not agree, at present, with the commentator of the *Iṟaiyaṉār-Akapporuḷ* that *Murañciyūr Muṭinākarāyar* was anterior to *Tolkāppiyaṉār*.

From a close study of the *Tolkāppiyam* I venture to make the following observations :—There was a vast range of Literature in Tamil before *Tolkāppiyaṉār's* time and there were many grammarians before him, who had coined many technical terms relating to *Eḻuttatikāram*, *Collatikāram* and *Poruḷatikāram*. *Aryans* and *Dravidians* had been living together long before his time, had taken three *Ṛgvēdic* gods as the presiding deities of three *tiṇais* and they had recognised four castes—*Brahmans*, *Kṣatriyas*, *Vaiśyas* and *Vēḷāḷas* whose duties exactly agreed with those mentioned in the *Dharmaśāstras*. *Tolkāppiyaṉār* was conversant with *Vēdas*, *Dharmasāśtras*, *Kāmasūtra*, early *Alaṅkāra* Literature, the source-book of *Nāṭyaśāstra*, *Prātiśākhyas*, works on *Vyākaraṇa*, *Nirukta* etc. in Sanskrit Literature and made use of them in planning *Tolkāppiyam*. He was so clever that the genius of Tamil was not at all interfered with by his knowledge of Sanskrit and he wrote his work in well-planned and scientific manner. Each of his *sūtras* conveys only one idea and one *sūtra* follows another in a natural way.

From the following landmarks in the Linguistic growth of Tamil Language—the suffix *kaḷ*, the third case-suffix *āl*, the *viyaṅkōḷ* verb, the finite verb *ceyyum* and the oblique case forms of the pronouns *ellīrum* and *ellārum*, it can be inferred, without any fear of contradiction, that the *Puṟanāṉūṟu*, the *Kallittokai*, the *Paripāṭal*, the *Tirukkuṟaḷ* etc. are posterior to the *Tolkāppiyam*. Since scholars ascribe to the *Puṟanāṉūṟu* the date from the 1st C. B. C. to 1st C. A. D., the *Tolkāppiyam* cannot be later than 2nd C. B. C., though some recently have ascribed it to a much later date.

Commentators on the Tolkāppiyam

Iḷampūraṇar, Cēṉāvaraiyar, Pērāciriyar, Nacciṉārkkiṉiyar, Teyvaccilaiyār, Kallāṭaṉār, an unknown author, and P. S. Subrahmanya Sastri are the commentators on the *Tolkāppiyam*, known till now.

Iḷampūraṇar

Iḷampūraṇar's commentary alone covers all the three sections:—*Eḻuttatikāram, Collatikāram* and *Poruḷ-atikāram*. Of them, the commentary on the first and the last sections was published by V. O. Chidambaram Pillai and that on the second by C. R. Namasivaya Mudaliar. The commentary is very lucid and testifies that *Iḷampūraṇar* had studied under traditional scholars of Tamil and he had many commentators on the *Tolkāppiyam* before him, which are now lost to us. He seems to have lived long before *Cēṉāvaraiyar*, since the latter does not call him by his name, but calls him *Uraiyāciriyar* (commentator). Whenever he finds an opportunity to differ from his views on any *sūtra*, he refutes him in a humble way with statements like *avarkkū atu karuttaṉru eṉka*. *Civañāṉamuṉivar* thinks that *Iḷampūraṇar* was ignorant of Sanskrit. But his statements

> Koṭai eṉpatu viḷuppam uṭaiyārai nutaliyakkāṟ koṇṭu vaittu koṭuttal (under Col. 99)
> Kaṭicūttirattiṟku-p-poṉ (under Col. 76)
> Arthāpatti (under Col. 61) etc.

testify that he had studied Sanskrit. His commentary on some *sūtras* is criticised by *Cēṉāvaraiyar*, even though it looks correct. This shows that *Cēṉāvaraiyar* did not study the *Tolkāppiyam* under the school of *Iḷampūraṇar*. Many of his additions to the ideas contained in the *Tolkāppiyam* were incorporated into *sūtras* by *Naṉṉūlār*. His date is probably 12th C. A.D.

Cēṉāvaraiyar

The name *Cēṉāvaraiyar* is perhaps the Tamilised form of Skt. *Sēnādhipati*. He might have lived near Trichinopoly,

since he makes mention of the hill at Trichinopoly and Uraiyūr[1] east of Karūr.[2] If that be so, it is possible that he was a commander in *Cōḻa* kingdom about the 14th c., and he lived later than *Naṉṉūlār*, since he gives the examples *uṇkiṉraṉam* etc. under Col. 202, *uṇpākkū* etc. under Col. 229, mentions *a* as a case-suffix and considers that *aḷapeṭai* and *pluta* are identical. It is the opinion of many scholars that he wrote commentary only on the *Collatikāram*. But a careful study of his commentary on the *sūtras*

> Peyari ṉ-ākiya tokai-y-um-ā r-uḷa-v-ē
> A-v-v-u m-uriya v-a-p-pāl āṉa. (Col. 67)
> Ellā-t tokai-y-u m-oru-coṉ ṉaṭaiya. (Col. 420)

shows that he differs from *Iḷampūraṇar* in the interpretation of the *sūtra*

> Peyarun toḻilum pirint-oruṅ k-icaippa
> Vēṟṟumai y-urupu nilai-peṟu vaḻiyun
> Tōṟṟam vēṇṭā-t tokuti-k kaṇṇum. (133)

in the *Eḻuttatikāram*; but he does not refute *Iḷampūraṇar* here, but goes on arguing as if he has already refuted him. This, he should have done, in his commentary on the *Eḻuttatikāram*. His statement '*a-m-muṭipu uṇarttāmaikkuk-kāraṇam*'

> Puṇariya ṉilai-y-iṭai y-uṇara-t tōṉṟā (Eḻut. 482)
> eṉpuḻi-c collappaṭṭatū (under Col. 250)

also testifies it.

His commentary on the *Collatikāram* is considered best. His style is so scientific that one should think twice before trying to remove even one word from any sentence. His knowledge of Tamil Literature is very wide, though *Nacciṉārkkiṉiyar* was bold enough to say otherwise.[3] In addition to his knowledge of Tamil Language and Literature, he possessed sound scholarship in *Vyākaraṇa*, *Mīmāṁsā*, *Vēdānta* and a fair knowledge of *Nyāya*, in Sanskrit.

1. Uṟaiyūrkkayaṉiṉṟa cirāpaḷḷi-k-kuṉṟai Uṟaiyūrkkaṭ-kuṉṟu eṉṟum. (under Col. 82)
2. Karuvūriṉ kiḻakkū. (under Col. 77)
3. Avar (*Cēṉāvaraiyar*) āciriyar karuttuñ cāṉṟōr-ceyyuḷ-vaḻakkamum uṇarāmaṟ kūṟiṉār eṉpatu ikkūṟiyavāṟṟāṉ unarka (under Tol. Col. Nac.)

The following statements testify his knowledge of *Vyākaraṇa* in Sanskrit :—

1. Ataṉiṉātal eṉa-k *kāraka-v-ētu* muṟ-kūṟa-p-paṭṭamaiyāṉ, itu *ñāpaka-v-ētu* v-ām. (under Col. 74)

2. Vaṭanūluṭ poruḷ-vēṟṟumai-y-allatu urupu-vēṟṟumaiyāṉ oru vēṟṟumai-y-āka v-ōta-p-paṭāmaiyāṉum..... (under Col. 74)

3. *Aintiranūlār* viḷivēṟṟumaiyai eṭṭām-vēṟṟumai-y-āka nērntār. (under Col. 74)

4. ....*ñāpākam* āyiṟṟu. Allaṉavaṟṟiṟku *anuvātam* (under Col. 10)

5. Iyaipiṉmai-nīkkalum piṟitiṉ-iyaipu-nīkkalum eṉa vicēṭittal iruvakaittu (under Col. 182)

6. Iyaṟpeyar āvaṉa....*nimittam* [1]-iṉṟi-p poruḷē paṟṟi varum.... (under Col. 174)

7. Oru-*nimittattāṉ* [1] iraṇṭu-tiṇai-p-poruḷum uṇarttutaliṉ...' (under Col. 174)

8. Ivaṟṟai vaṭanūlār *tātu* [2]-v-eṉpār (under Col. 415)

9. *Vicēṭippaṭum vicēṭikkappaṭuvatum* ākiya iraṇṭaṉuḷ.... (under Col. 416)

10. Vaṭanūlārum piriyā-t-tokaiyum piṟa-collāṉ virikkappaṭum eṉṟār (under Col. 416)

Besides he has translated the following kārikā in the Vākyapadīya of *Bhartṛhari* :—

Nirvartyañ ca vikāryañ ca prāpyañ ca trividham matam |
Tatrēpsitatamam karma. (III. 45)

thus ;—

Iyaṟṟappaṭuvatum vēṟupaṭukkappaṭuvatum eytappaṭuvatum eṉa-c ceyappaṭuporuḷ mūṉṟām (under Col. 71)

Besides he slightly modifies the following statement of *Hēlārāja*, the commentator on the *Vākyapadīya*:—

Tyāgō dānam.... Anyē tu matēḥ dānasambandhānavagamāt gauṇa ityāhuh (III 262)

thus :—

1. *Nimittam* = *Pravṛtti-nimittam* = Reason for the use of any term in a particular signification = Connotation.
2. *Tātu* is the *tadbhava* of Skt. *dhātu*.

Māṇākkaṟku nūṟporuḷ uraittāṉ eṉa...koṭuppāṉ-poruḷāy-k koḷvāṉkaṭ cellātu āṇṭu-t tōṉṟum porul ellām ataṅkutaṟku e-p-poruḷ-āyiṉum eṉṟār. (under Col. 75)

Even though his knowledge of *Vyākaraṇa* was very high, he betrays his ignorance of *Prātiśākhyas* and hence did not clearly grasp that the definition of *col*, in the opinion of *Tolkāp-piyaṉār*, is *arthavat* and not *suptiṅantam.*

His knowledge of *Pūrva-mīmāṁsā* is clear from the following statements :—

1. I-v-v-āṟu oru-poruḷ nutaliṟṟāka uraiyā-k-kāl cūttiram *oṉṟāmāṟillai* [1] y-eṉka (under Col. 1)
2. *Iru-toṭar-paṭa* [2] cūttirittu (under Col. 67)
3. Iraṇṭu vēṟṟumai-y-um eytuvataṉai *niyamittavāṟu* (under Col. 87)

His knowledge of the *Vēdāntaśāstra* is clear from the statement

Muyaṟciyum teyvamum ākiya kāraṇaṅkaḷuḷ teyvam ciṟantamaiyāṉ. (under Col. 242)

His knowledge of the *Nyāya śāstra* is clear from the statement

Kuṇattiṟku-k kuṇam iṉmaiyiṉ [3] (under Col. 214)

But he failed to note that the word *viṉai* in Col. 112 denoted *kṛti* and not *kriyā.*

His critical acumen is well seen from his commentary under the *sūtras* 1, 10, 13, 71, 82, 87, 156, 182, 214, 455 etc. His condemnation of *Iḷampūraṇar* is not happy in certain places. It is due to his not having studied under the school of *Iḷampūraṇar.* Particularly his condemnation of *Iḷampūranar* under the *sūtras* 67 and 420 is not at all necessary.

Of all the commentators on the *Collatikāram*, *Civañāṉamuṉivar* had great appreciation towards *Cēṉāvaraiyar.* His regard for

1. =ēka-vākyatāyāḥ aprasaktiḥ
2. =vākyabhēdēna.
3. =*gunē guṇa-anaṅgīkārāt.*

him was so great that he went to the extent of passing uncharitable remarks against *Iḷampūraṇar*. He was indebted to *Cēṉāvaraiyar* for his style.

Among those who wrote commentaries on the works in Tamil Language and Literature, no one possesses such high scholarship in the Sanskrit *śāstras* as *Cēṉāvaraiyar*.

Pērāciriyar

His commentary for the last four chapters of the third section is in print. He seems to have been later than *Iḷampūraṇar*. Nothing is definitely known about his date and about his other works.

Nacciṉārkkiṉiyar

Nacciṉārkkiṉiyar seems to have written commentary to all the three sections of the *Tolkāppiyam*. But his commentary to the last three chapters of the *Poruḷ-atikāram* has not yet seen the light of the day. He has written commentary to the ten poems constituting the *Pattuppāṭṭu* and the *Kalittokai*. He seems to have had *Tolkāppiyam* and many works in Tamil Literature at his finger's ends. Had it not been for his commentary, *Pattuppāṭṭu* and *Kalittokai* would not have been as popular as they are now. The following statements testify that he should have lived later than *Naṉṉūlār*.

1. *Piṉṉuḷḷōr 'viṉai-muṟṟē viṉai-y-eccam-ākalum' eṉa-c cūttirañ ceytār.* (Col. Ecca. 61)

2. *I-k-karuttāṉē piṉpu nūl ceytavarkaḷ ellārum um-m-īṟu etirkālam-ē uṇarttum-eṉṟār.* (Col. Ecca. 19)

His statement '*Avar (Cēṉāvaraiyar) āciriyar-karuttuñ cāṉṟōr-ceyyuḷ-vaḻakkamum uṇarāmaṟ kūṟiṉār eṉpatu ikkūṟiyavāṟṟāṉ uṇarka*' shows that he should have been an younger contemporary of *Cēṉāvaraiyar*.

His commentary is very elaborate. Sometimes his condemnation of his predecessors is good. At times he gives out both the opinion of *Iḷampūraṇar* and *Cēṉāvaraiyar* even though they are opposed to each other. In his eagerness to find sanction

for all usage in Literature, he sometimes splits some *sūtras* of *Tolkāppiyam* in an unnatural way and interprets them in such a way that they convey two unconnected ideas in one *sūtra*. His scholarship in Sanskrit is not of a high order. In many places he seems to have referred to Sanskrit Language and Literature only from what he had heard from Sanskrit scholars. *Civañāṉa-muṉivar* does not have a very favourable opinion of him. His commentary on the *Tolkāppiyam* is not as short and lucid as the *Iḷampūraṇam* nor is it as terse as the *Cēṉāvaraiyam*.

His *gōtra* was *Bhāradvāja* and he lived at Madura in the 14th c. A. D.

Teyvaccilaiyār

Of the commentators on the *Tolkāppiyam*, *Teyvaccilaiyār* seems to have had shrewd common sense. It is he that clearly states that the first four *iyals* of *Collatikāram* deals with sentence and the next *four* with noun, verb, *iṭai-c-col* and *uriccol*, and *uriccol* is nothing but *dhātu* or root. His commentary on the *sūtras*, 17, 24, 25, 104, 106 etc. and his clear exposition of *iru-peyar-oṭṭu* is very interesting. His statements

1. Pāṇiṉiyār taṟpuruṭa-camācam eṉṟu kuṟi-y-iṭṭār (Col. Ecca. 19)
2. Vaṭanūl-āciriyar tātu eṉṟu kuṟi-y-iṭṭa coṟkaḷē ivai-y-eṉṟu koḷḷa-p-paṭum (Col. Uri. 1)

and his commentary on the *sūtra*

Oru-viṉai y-oṭu-c-co l-uyar-piṉ vaḻittē (Col. 91)

tell us that he had studied *Vyākaraṇa* in Sanskrit. His statement *pukai-y-uṇmaiyāṉ neruppuṇmai-y-aṟika* (Col. 74) shows that he was fairly conversant with *Nyāyaśāstra* in Sanskrit. But his scholarship in Sanskrit is not of so high an order as that of *Cēṉāvaraiyar* and it may be said to be next to that of *Parimēl-aḻakar*, the commentator on the *Tiru-k-kuṟaḷ*. His commentary on Col. 398 tells us that *Karuvūr* and *Koṭuṅkōḷūr* are different places situated far from each other.

His date is not definitely known. It may be inferred that he was later than *Cēṉāvaraiyar* and *Nacciṉārkkiṉiyar*, even though some think that he lived earlier than *Nacciṉārkkiṉiyar*.

Kallāṭaṉār

The commentary by *Kallāṭaṉār* has not yet been pulished. There is a manuscript in the Government Oriental Manuscripts Library, Madras. A close study of it reveals that the author had carefully studied the three commentaries—*Iḷampūraṇam*, *Cēṉāvaraiyam* and *Nacciṉārkkiṉiyam* and has adopted the meaning of that which appealed to him to be correct. He has added a few notes also after the explanation of the *sūtras*. The manuscript contains the commentary from the first *sūtra* of the *Tolkāppiyam* to a few *sūtras* in the *Iṭai-y-iyal*. He adopts the commentary of *Iḷampūraṇar* for about 60 *sūtras*, the commentary of *Cēṉāvaraiyar* for about 10 *sūtras* and the commentary of *Nacciṉārkkiṉiyar* for the remaining *sūtras*.

An unknown commentator

There is a manuscript numbered 56 in the Government Oriental Manuscripts Library, Madras, which contains a commentary onthe *Tolkāppiyam-Collatikāram* from the beginning to a few *sūtras* in the *Vērrumai-mayaṅkiyal*. It enabled me to understand *Iḷampūraṇar's* commentary under some *sūtras* and correct the mistakes found in the printed edition of the *Iḷampūraṇam*. The commentary on the last *sūtra* of the *Vērrumai-y-iyal* tells us that he should have been later that *Cēṉāvaraiyar* and *Nacciṉārkkiṉiyar*. I learnt the meaning of the words *veṇ-kaḷamar* [1] and *karuṅ-kaḷamar* [2] only from this commentary.

P. S. Subrahmanya Sastri

His other works are *Kurippurai* (an elaborate commentary in Tamil on *Tolkāppiyam—Eluttatikāram*), a short commentary in English on the same, *Tolkāppiya-collatikāra-k-kurippu*, *Bālar-urai* on the *Arattuppāl* of the *Tirukkural*, History of Grammatical Theories in Tamil, *Tamil-moli-nūl* in Tamil, Comparative Grammar of the Tamil Language, *Toṉiviḷakku* (Tamil translation of Skt. *Dhvanyāloka*), and lectures on *Patañjali's Mahābhāṣya* in English Vol. I and Historical Tamil Reader.

1. =vēḷāḷar.
2. =pulaiyar.

Since the *Tolkāppiyam* is the earliest extant work among the works in Dravidian Languages, it has been my desire to see this book in print, so that all scholars who wish to do research work in Tamil, Malayalam, Telugu and Kannada may make good use of it. This commentary embodies in it the results of my labour of love for more than 15 years from January 1927 when my senior friends Messrs. M. Raghava Ayyangar and V. M. Gopalakrishnamachariyar were kind enough to read with me *Tolkāppiyam-Collatikāram* with all the available commentaries at Madras when I was the Assistant Editor, Tamil Lexicon, University of Madras, to June 1942 when I resigned the Principalship of the Raja's College of Sanskrit and Tamil Studies, Tiruvadi, after teaching *Tolkāppiyam* and Sangam classics *Puranāṉūrù*, *Akanāṉūrù*, *Pattuppāṭṭù*, *Kalittokai*, *Paripāṭal* and *Tirukkuṟaḷ* to Vidvan students of the Madras University, to take up the present post.

The authorities of the Journal of Oriental Research, Madras were kind enough to publish the first three chapters in 1937, and also to permit me publish the same along with the remaining six chapters as one of the publications of the Annamalai University. I thank them for their kindness. I thank also the Syndicate of the Annamalai University and Mr. M. Ruthnaswamy, the Vice-Chancellor, for having permitted this publication and the Professor of Tamil, for being its editor. My thanks are also due to His Holiness Si-la-sri Kasivasi Arulnandi Tambiran Swamigal of Tiruppanandal Mutt.

Annamalainagar, 8—10—45. P. S. SUBRAHMANYA SASTRI.

ADDENDA & CORRIGENDA

Page	Line.	For	Read.
2	8	Functional syncretism	Contamination.
10	24	Fccaviyal	Eccaviyal
20	25	dvādśa	dvādaśa
22	8	ecca-v-ummāi	ecca-v-ummai
26	30	*சட்டுபெயர்*	*சட்டுப்பெயர்*
44	8	maruṇkiṉ	maruṅkiṉ
73	3	Iṟanārai	Iṟantārai
77	23.	ōṭu	oṭu
89	20	makkiḻccyiṟ	makiḻcciyiṟ
111	12	sence	sense
142	11	ḻ	l
145	7	prātiśākhya	prātiśākhyā
150	13	āṇmakaṉs	āṇmakaṉ
152	19	the	he
200	30	ōṟṟum	oṟṟum
206	9	*வெண்மை*	*வெண்மைப்*
..	22	arnaments	ornaments
217	28	Aṉēkārthāni	Anēkārthāni
220	After line 3, Read *cellal* and *iṉṉal* mean *distress*		
222	After line 8, Read *Maḻavuṅ kuḻavu m-iḷamai-p poruḷa.*		
233	16	celun—	ceḻun—
235	15	repentence	repentance
247	6	nillattu	nilattu
260	14	are	is

TOLKĀPPIYAM

Section II

COLLATIKĀRAM (Morphology and Syntax.)

i. *Kiḷaviyākkam* *

1. உயர்திணை யென்மனார் மக்கட் சுட்டே
அஃறிணை யென்மனா ரவரல பிறவே
ஆயிரு திணையி னிசைக்குமன சொல்லே.

Uyartiṇai y-eṉmaṉār makkaṭ cuṭṭē
A∴ṟiṇai y-eṉmaṉā r-avarala_piṟavē
Āyiru tiṇaiyi ṉ-icaikkumaṉa collē.

Uyartiṇai is that which denotes human beings ; and all the rest is *a∴ṟiṇai*. *Col* (word) is used in either.

Note 1.—The words *eṉmaṉār* in the first two lines clearly indicate that the technical terms *uyartiṇai* and *a∴ṟiṇai* were adopted by Tolkāppiyaṉār from the works of the earlier grammarians.

Note 2.—Even though there are three sentences in the *sūtra*, yet the *sūtra* should be construed as having only one subject or *uddēśya* and only one predicate or *vidhēya*. The subject is *col* and the predicate is *āyirutiṇaiyiṉ icaikkum* (i. e. *uyartiṇai* and *a∴ṟiṇai*).

Note 3.—The reading found in Iḷam. and Nac. is *icaikkumaṉ* instead of *icaikkumaṉa*.

Note 4.—*Teyvaccilaiyār* takes *icaikkumaṉa* to be a verbal noun of the type *ceymmaṉa* mentioned in *sūtra* 222.

* This chapter deals with the concord of the subject and the predicate in sentences and the sanction of irregular usage.

Note 5.—Collatikāram consists of 9 chapters:—Kiḷavi-y-āk-kam, vēṟṟumai-y-iyal, vēṟṟumai-mayaṅkiyal, viḷi-marapu, peyar-iyal, viṉai-y-iyal, iṭai-y-iyal, uri-y-iyal and ecca-v-iyal. Of those the first four deal with the formation of sentences: the first with the concord of the subject and the predicate; the second with the meanings of all cases except the vocative; the third mostly with functional syncretism; and the fourth with the use of the vocative case. The first five *sūtras* in *Peyariyal* deal with the definition of *col* and its classification, and the remaining *sūtras* with *peyar* or noun; *Viṉaiyiyal, Iṭaiyiyal* and *Uriyiyal* respectively deal with *viṉai* or verbs, *iṭai-c-col* or suffixes and particles and *uri-c-col* or roots; and the last deals with miscellaneous topics:—native words, borrowed words, compounds etc.

2. ஆடூஉ வறிசொல் மகடூஉ வறிசொல்
பல்லோ ரறியுஞ் சொல்லொடு சிவணி
அம்முப் பாற்சொ லுயர்திணை யவ்வே.

Āṭūu v-aṟicol makaṭūu v-aṟicol
Pallō r-aṟiyuñ colloṭu civaṇi
Ammup pāṟco l-uyartiṇai yavvē.

Uyartiṇai-c-col is of three kinds:—*āṭūu-v-aṟi-col* or word of the masculine singular, *makaṭūu-v-aṟi-col* or word of the feminine singular and *pallōr-aṟiyuñ-col* or word of the epicene plural (masculine-feminine, masculine and feminine, plural).

Note 1.—Though, in the *sūtra*, *ammu-p-pāṟcol* and *uyar-tiṇaiya* are respectively the subject and the predicate, yet they have to be reversed in the interpretation of the *sūtra*, since this *sūtra* deals with the classification of *uyartiṇai* mentioned in the previous *sūtra*.

Note 2.—Civaṇi in the *sūtra* is taken by *Teyvaccilaiyār* to mean *along with*; while the other commentators take it to be an indeclinable past participle of the type *ceytu*. In the former interpretation, the word should be taken to have been added simply for the sake of metre, since its meaning is expressed by *oṭu* in *colloṭu*.

Note 3.—It is worth noting that, in the classification of words in Tamil language, gender and number go together (*i. e.*, there are not suffixes to denote gender and number separately, but one and the same suffix denotes both gender and number) and that there are not separate forms to denote the masculine, and the feminine, plurals. For example *ṉ* in *avaṉ* denotes not only the masculine gender, but also the singular number.

3. ஒன்றறி சொல்லே பலவறி சொல்லென்
றாயிரு பாற்சொ லஃறிணை யவ்வே.

Oṉṟaṟi collē palavaṟi colleṉ
Ṟāyiru pāṟco l-a∴ṟiṇai yavvē.

A∴ṟiṇai-c-col is of two kinds:—*oṉṟaṟicol* or word of the neuter singular and *pala-v-aṟi-col* or word of the neuter plural.

4. பெண்மை சுட்டிய வுயர்திணை மருங்கின்
ஆண்மை திரிந்த பெயர்நிலைக் கிளவியுந்
தெய்வஞ் சுட்டிய பெயர்நிலைக் கிளவியும்
இவ்வென வறியுமந் தந்தமக் கிலவே
உயர்திணை மருங்கிற் பால்பிரிந் திசைக்கும்.

Peṇmai cuṭṭiya v-uyartiṇai maruṅkiṉ
Āṇmai tirinta peyarnilaik kiḷaviyun
Teyvañ cuṭṭiya peyarnilaik kiḷaviyum
Ivveṉa vaṟiyum-an tan-tamak k-ilavē
Uyartiṇai maruṅkiṟ pālpirin ticaikkum.

Word denoting a hermaphrodite with more of feminine traits which belongs to *uyartiṇai* and words denoting gods do not have a separate suffix, but take the suffix of the *pāls* of *uyartiṇai*.

Ex. Pēṭi vantāḷ, pēṭiyar vantār; tēvaṉ vantāṉ, tēvi vantāḷ; tēvar vantār, tēviyar vantār.

Note.—The need for this *sūtra* is this:—From *sūtra 1,* the word *pēṭi* which denotes a hermaphrodite is *uyartiṇai,* since it denotes *makkaḷ* or human being; but since a *pēṭi* is neither a pure

male nor a pure female, the word denoting it cannot be taken either as *āṇpāl* or as *peṇpāl* from *sūtra 2.* As regards the words denoting gods, they will have to be classified as *a∴ṟiṇai* on the strength of *sūtra 1* which says that all but those that denote human beings are *a∴ṟiṇai*: But this *sūtra* expresses that the word denoting hermaphrodite may be used in *peṇpāl* and *palarpāl* and the words denoting gods may be used also in *āṇpāl*, *peṇpāl* and *palarpāl*.

The word *pēṭi* cannot be used in *āṇpāl* according to *sūtra 12.* But some commentators like Iḷampūraṇar have stated that it was used in *āṇpāl* also, though rarely.

5. னஃகா னொற்றே யாடூஉ வறிசொல்.

Na∴kā ṉ-oṟṟē y-āṭūu v-aṟicol.

Āṭūu-v-aṟicol has *ṉ* at its end.

Ex.—Pāṇṭiyaṉ, avaṉ, uṇṭāṉ, kariyaṉ.

Note 1.—Though this *sūtra* appears to mean that the *āṭūu-v-aṟicol* is *ṉ*, it should be taken to mean, that *āṭūu-v-aṟicol* has *ṉ* at its end, since *sūtra 10* says that *ṉ*, *ḷ* etc. mentioned in *sūtras 5, 6* etc. are suffixes and *ṉ*, *ḷ* etc. by themselves cannot denote male or female except when they stand as suffixes in words.

Note 2.—This *sūtra* and the following four *sūtras* suggest a *paribhāṣā* that, if a suffix is mentioned in a *sūtra*, it suggests the word with that suffix. (Cf. *Pratyayagrahaṇē tadantagrahaṇam grāhyam* in Sanskrit.)

6. ளஃகா னொற்றே மகடூஉ வறிசொல்.

Ḷa∴kā ṉ-oṟṟē makaṭūu v-aṟicol.

Makaṭūu-v-aṟicol has *ḷ* at the end.

Ex.—Tiruviṉāḷ, avaḷ, uṇṭāḷ, kariyaḷ.

7. ரஃகா னொற்றும் பகர விறுதியு
மாரைக் கிளவி யுளப்பட மூன்று
நேரத் தோன்றும் பலரறி சொல்லே.

R-a∴kā ṉ-oṟṟum pakara viṟutiyu
Māraik kiḷavi y-uḷappaṭa mūṉṟu
Nēra-t tōṉṟum palar-aṟi collē.

Words which are invariably *palar-aṟi-col* are those that end with *r*, *pa* or *mār*.

Ex. Nampiyar, avar, uṇṭār, kariyar; uṇpa; tāymār, koṇmār.

Note 1. The word *nēra-t-tōṉṟum* in the *sūtra* suggests that these three suffixes exclusively denote the epicene plural, while there are others like *kum*, *ṭum*, *tum*, *ṟum* mentioned in *sūtra 202* which are suffixed not only to *palar-aṟi-col* but also to verbs having for their subjects, first personal pronoun and *a∴ṟiṇai* nouns together, according to *sūtra 209.* For example in the sentence *yāṉum eṉ e∴kamum cāṟum* (I myself and my weapon are sufficient), the subject of *cāṟum* is *yāṉ* and *e∴kam* where *e∴kam* is *a∴ṟiṇai.*

Note 2.—*R* in *tāymār* does not denote the epicene plural as *r* in *tāyar,* but the whole *mār* does it. Hence *mār* finds separate mention in the *sūtra.*

Note 3.—The word *tōṉṟum* in the *sūtra* is taken by Iḷampūraṇar and Teyvaccilaiyār as the finite verb; while Cēṉāvaraiyar and Nacciṉārkkiṉiyar take it as the present relative participle qualifying *palar-aṟi-col*; the latter is better.

8. ஒன்றறி கிளவி தறட வூர்ந்த
குன்றிய லுகரத் திறுதி யாகும்.

Oṉṟaṟi kiḷavi taṟaṭa v-ūrnta
Kuṉṟiya lukarat tiṟuti y-ākum.

Oṉṟaṟi-col has *tŭ*, *ṟŭ* or *ṭŭ* at the end.

Ex.—A∴tŭ, oṉṟŭ, iraṇṭŭ, kūyiṟṟŭ, kuṇṭukaṭṭŭ; karitŭ.

9. ஆஆ வஎன வரூஉ மிறுதி
அப்பான் மூன்றே பலவறி சொல்லே.

Aā va-eṉa varūu m-iṟuti
Appāṉ mūṉṟē palavaṟi collō.

Pala-v-aṟi-col has *a*, *ā* or *va* at the end.

Ex.—Pala, uṇṭaṉa, kariya; yā, uṇṇā; uṇkuva.

10. இருதிணை மருங்கி னைம்பா லறிய
ஈற்றுநின் றிசைக்கும் பதினோ ரெழுத்தும்
தோற்றந் தாமே வினையொடு வருமே.

Irutiṇai maruṅki ṉ-aimpā l-aṟiya
Iṟṟuniṉ ṟicaikkum patiṉō reluttum
Tōṟṟan tāmē viṉaiyoṭu varumē.

The eleven suffixes mentioned above as denoting the five *pāls* of the two *tiṇais* invariably appear in verbs.

Note 1.—The word *tōṟṟam* in the *sūtra* is in the locative case with the case-suffix dropped.

Note 2.—The expression *viṉaiyotù varumē* suggests that their appearance at the end of nouns is not obligatory. Hence we have nouns like *alavaṉ* (crab), *peṇmakaṉ* (girl), *makkaḷ* (persons), *tāyār* (mother) etc. which do not conform to the above rules.

Note 3.- Though the expression *iṟṟuniṉṟicaikkum* which means 'is used at the end' suggests that the eleven letters *ṉ*, *ḷ*, *r* etc. are suffixes at the end of nouns and verbs, yet it is only *anuvāda* with respect to *pa*, *tù*, *ṭù*, *ṟù*, *a*, *ā* and *va* since the same idea is conveyed by the word *iṟuti* in the *sūtras* 7, 8 and 9.

Note 4.—Though *mār* is not a single letter, yet the word *eḻuttù* in this *sūtra* is used to include it since all the other ten are each a single letter. This is an illustration of *chatri-nyāya* (the rule of the majority).

Note 5.—The word *tāmē* in the *sūtra* is used only for the sake of euphony.

11. வினையிற் றோன்றும் பாலறி கிளவியும்
பெயரிற் றோன்றும் பாலறி கிளவியும்
மயங்கல் கூடா தம்மர பினவே.

Viṉaiyiṟ ṟōṉṟum pāl-aṟi kiḷaviyum
Peyariṟ ṟōṉṟum pāl-aṟi kiḷaviyum
Mayaṅkal kūṭā tammara piṉavē.

The gender-number denoting element (*pāl*-element) in the predicate should not disagree with that in the subject; but they should conform to usage.

Ex.—yāṉ vantēṉ, avaṉ vantāṉ, avaḷ vantāḷ, avar vantār, a∴tu vantatu, avai vantaṉa, yām vantēm, nīyir vantīr etc.

Note 1.—*Iḷampūraṇar* and *Nacciṉārkkiṉiyar* interpret the word *kiḷavi* to mean *poruḷ* or meaning. According to them the meaning of the *sūtra* is that the gender and number of the object denoted by the predicate should agree with the gender and number of that denoted by the subject. In that case the expression *tammarapiṉavē* should be meaningless, since usage is only with respect to words and not to the objects denoted by words.

Note 2.—*Cēṉāvaraiyar* thinks that *tammarapiṉavē* in the *sūtra* is unnecessary, since it simply repeats the meaning contained in *mayaṅkal kūṭā*. Hence he splits it into a separate *sūtra* and on its strength, he sanctions the usage of words *pākaṉ* in the sense of 'tender of elephant', *iṭaiyaṉ* in the sense of 'shepherd' etc., which have not been mentioned in *Marapiyal* of the third section, *Poruḷatikāram*. Such a device of splitting one *sūtra* into two or many is called *yōga-vibhāga* in Sanskrit.

Note 3.—Though the *sūtra* literally means that the gender-number elements in the subject and the predicate should agree with each other, it should be interpreted to mean that the subject and the predicate should agree in gender and number. Otherwise there is no sanction for the usage *makkaḷ vantār*, *peṇmakaṉ vantāḷ*, etc.

12. ஆண்மை திரிந்த பெயர்நிலைக் கிளவி
ஆண்மை யறிசொற் காகிட னின்றே.

Āṇmai tirinta peyarnilaik kiḷavi
Āṇmai y-aṟicoṟ kākiṭa ṉ-iṉṟē.

The word denoting a hermaphrodite with more of feminine traits cannot be used in the masculine-singular.

Ex. Pēṭi vantāḷ; pēṭiyar vantār.

Note—Iḷampūraṇar says that the expression *ākiṭaṉiṉṟē* suggests the sanction of the usage *pēṭi vantāṉ*. This is perhaps due to the fact that it was current in his time.

13. செப்பும் வினாவும் வழாஅ லோம்பல்.

Ceppum viṉāvum vaḻāa l-ōmpal.

Question and answer should be correct in form and appropriate in sense.

Note—The word *ceppu* means 'answer to a question.' It is generally a statement in an assertive form.

14. வினாவுஞ் செப்பே வினாவெதிர் வரினே.

Viṉāvuñ ceppē viṉā-v-etir variṉē.

Even a question may be taken as *ceppu*, if it answers a question.

Ex. Question : *Cāttā uṇṭiyō ?*
(Oh Cāttaṉ, did you eat ?)
Answer : *Uṇṇēṉō !*
(Will I not eat ?) This means 'I will eat'.

15. செப்பே வழீஇயினும் வரைநிலை யின்றே
அப்பொருள் புணர்ந்த கிளவி யான.

Ceppē vaḻīiyiṉum varainilai y-iṉṟē
Apporuḷ puṇarnta kiḷavi yāṉa.

It is not objectionable to use an answer in an irregular form, if it somehow suggests the answer.

Ex.—Question : *Cāttā uṇṭiyō* ?
(Oh Cāttaṉ, did you eat ?)

Answer : *Vayiṟu kuttiṟṟu.*
(Stomach ached.) This suggests that he did not eat.

16. செப்பினும் வினாவினுஞ் சினைமுதற் கிளவிக்கு
அப்பொரு ளாகு முறழ்துணைப் பொருளே.

Ceppiṉum viṉāviṉuñ ciṉaimutaṟ kiḷavikku
Apporu ḷ-āku m-uṟaḻtuṇaip poruḷē.

Both in *ceppu* and *viṉā* only like objects can be compared, or contrasted, part with part and whole with whole.

Ex.—(*a*) Ivaḷkaṇṇiṉ avaḷkaṇ periya.
(Her eyes are bigger than the eyes of this lady.)

Num aracaṉiṉ em aracaṉ muṟai ceyyum.
(Our king is more just than your king.)

(*b*) Ivaḷkaṇ okkum avaḷkaṇ.
(The eyes of this lady are similar to those of hers.)

Em aracaṉai okkum num aracaṉ.
(Your king is similar to our king.)

(*c*) Ivaḷkaṇṇiṉ avaḷkaṇ periyavō ?
(Are her eyes bigger than those of this lady ?)

Em aracaṉiṉ num aracaṉ muṟai ceyyumō ?
(Is your king more just than our king ?)

(*d*) Ivaḷkaṇ okkumō avaḷkaṇ ?
(Can her eyes compare with those of this lady ?)

Em aracaṉai okkumō num aracaṉ ?
(Is your king similar to our king ?)

17. தகுதியும் வழக்குந் தழீஇயின வொழுகும்
பகுதிக் கிளவி வரைநிலை யிலவே.

Takutiyum vaḻakkun taḻīiyiṉa v-oḻukum
Pakutik kiḷavi varainilai y-ilavē.

Certain expressions (which do not conform to the previous rule) are not prohibited, if propriety demands or usage sanctions them.

Ex.—(*a*) Innaṅkai-kaṇ nallavō, kayal nallavō ?
(Are the eyes of this lady better or the carp ?)

(*b*) Pakalō iravō ?
(Is it day or night ?)

(*c*) Iruppēṉō pōvēṉō ?
(Will I live or die ?)

Note 1.–In Ex. 1. kaṇ which is a *ciṉai* or part is compared to *kayal* which is a *mutal* or whole. Still such a usage is considered proper, since it gives a vivid description of the beauty of the eyes.

Note 2.—The above meaning is given by *Teyvaccilaiyār*. The other commentators think that the euphimistic expressions like *avar tuñciṉār* (they slept) for *avar cettār* (they died), etc. expressions like *veṇkaḷamar* [1] *karuṅkaḷamar* [2] *veḷ yāṭū*, etc. are sanctioned by this *sūtra*. *Teyvaccilaiyār* takes the former part to be sanctioned by *sūtra 442* '*avaiyal kiḷavi maṟaittaṉar kiḷattal*' in *Fccaviyal.*

Note 2.—The word *pakuti-k-kiḷavi* is interpreted by *Teyvaccilaiyār* to be 'certain expressions' and by the other three commentators as *pakka-c-col* or related words.

18. இனச்சுட் டில்லாப் பண்புகொள் பெயர்க்கொடை
வழக்கா றல்ல செய்யு ளாறே.

Iṉaccuṭ ṭillāp paṇpukoḷ peyarkkoṭai
Vaḻakkā ṟalla ceyyu ḷāṟē.

1. Veṇkaḷamar = Vēḷāḷas or agriculturists.
2. Karuṅkaḷamar = Pulaiyas or low class people.

The use of adjectives which are not restrictive in character is allowed only in poetry.

Ex.—Ceññāyiṟṟu nilavu vēṇṭiṉum (P. N. 38).
(Even if one wants moonlight from the *red* sun.)

19. இயற்கைப் பொருளை யிற்றெனக் கிளத்தல்.

Iyaṟkai-p poruḷai y-iṟṟeṉa-k kiḷattal.

Natural objects should be described by their distinguishing features.

Ex.—Nilam valitŭ (Earth is hard).
Nīr taṇṇitŭ (Water is cool).

20. செயற்கைப் பொருளை யாக்கமொடு கூறல்.

Ceyaṟkai-p poruḷai y-ākkamoṭu kūṟal.

In a sentence describing the change which an object has undergone, the word denoting that object should be followed by the forms of the verb *āku* which means 'to become'.

Ex.—Maṇ kuṭam āyiṟṟŭ (Earth became a pot).

21. ஆக்கந் தானே காரண முதற்றே.

Ākkan tāṉē kāraṇa mutaṟṟē.

The verb *āku* is always preceded by reason, if the reason for the change is given.

Ex.—Eṇṇey peṟṟamaiyāṉ mayir nalla āyiṉa.
(Hair became better on account of the application of oil).

22. ஆக்கக் கிளவி காரண மின்றியும்
போக்கின் றென்ப வழக்கி னுள்ளே.

Ākka-k kiḷavi kāraṇa m-iṉṟiyum
Pōkkiṉ ṟeṉpa vaḻakki ṉ-uḷḷē.

Expressions with the forms of the verb *āku* without giving the reason for the change are current in speech.

Ex.—Mayir nalla āyiṉa (Hair became better).

23. பான்மயக் குற்ற வையக் கிளவி
தானறி பொருள்வயிற் பன்மை கூறல்.

Pāṉ-maya-k k-uṟṟa v-aiya-k kiḷavi
Tāṉ-aṟi poruḷ-vayiṟ paṉmai kūṟal.

When a speaker is sure of the *tiṇai* of the object he is talking about, but not of the *pāl*, he should use a plural verb of the particular *tiṇai*.

Ex.—Āṇmakaṉ kollō peṇṭāṭṭi kollō i∴tō tōṉṟuvār ?
(Is it man or woman that appears there ?)

Orutti kollō palar kollō maṇalil viḷaiyāṭiṉār ?
(Is it one lady or many ladies that played on sands ?)

Oṉṟō palavō cey pukkaṉa ?
(Is it one or many that entered the field ?)

Note 1.—The need of this *sūtra* is this :—A person looks at an object or objects at a distance. He determines that it is a person, but cannot determine whether it is a male or a female. If he wants to ascertain it from another, what verb should he use in his question, *āṇpāl* verb or *peṇpāl* verb ? This *sūtra* says that he should use *palarpāl* verb. Similarly if he determines that the object or objects at a distance are person or persons, but is not able to determine whether it is one or many, then too should he use the *palarpāl* verb. If, on the other hand, he determines that it is not a person or persons, but is not able to ascertain whether it is one or many, he should use a *palaviṉpāl* verb.

Note 2.—*Iḷampūraṇar* interprets the expression *pāṉmayak-kuṟṟa* in the *sūtra* to mean *āṇpāl peṇpāl mayakkuṟṟa* and *Nacciṉārkkiṉiyar āṇpāl peṇpāl mayakkuṟṟa, āṇpāl palarpāl mayakkuṟṟa* and *peṇpāl palarpāl mayakkuṟṟa*- while the other two *āṇpāl peṇpāl mayakkuṟṟa, āṇpāl palarpāl mayakkuṟṟa, peṇpāl palarpāl mayakkuṟṟa* and *oṉṟaṉpāl palaviṉpāl mayak-kuṟṟa*.

24. உருவென மொழியினு மஃறிணைப் பிரிப்பினும்
இருவீற்று முரித்தே சுட்டுங் காலை.

Urupeṉa moḻiyiṉu m-a∴ṟiṇai-p pirippiṉum
Iru-v-īṟṟu m-urittē cuṭṭuṅ kālai.

(When the speaker is not sure of the *tiṇai* of the object at a distance), he may use the word *urupū* (or its synonym) or the word *atu* when he denotes it.

Ex.—Kuṟṟiyō makaṉō tōṉṟukiṉṟa urupū ?
(Is the form there stick or boy ?)

Kuṟṟiyō makaṉō tōṉṟukiṉṟa atū ?
(Is that stick or boy ?)

Note 1.—This *sūtra* operates when there is confusion in *tiṇai*, while the previous *sūtra*, when there is certainty in *tiṇai* but confusion in *pāl*.

Note 2.—The expression *urupeṉa moḻiyiṉum* in the *sūtra* is interpreted by *Iḷampūraṇar, Nacciṉārkkiṉiyar* and *Teyvaccilaiyār*, to refer only to *tiṇaimayakkam*. But *Cēṉāvaraiyar* says that it refers to *āṇpāl peṇpāl aiyam* and *oṉṟaṉpāl palaviṉpāl aiyam* also. When there is only *āṇpāl peṇpāl aiyam*, the speaker may word his question *āṇō peṇṇō atō tōṉṟukiṉṟa āḷ* by using the word *āḷ* instead of *urupū* since he is sure that it is a person. As regards *oṉṟaṉpāl palaviṉpāl aiyam* it is unnecessary for the author to sanction it here, since the *a∴ṟiṇai* noun *urupū* may be taken either as singular or as plural according to context

Note 3.—For the expression *a∴ṟiṇai-p-pirippiṉum* in the *sūtra*, the three commentators *Iḷampūraṇar, Cēṉāvaraiyar* and *Nacciṉārkkiṉiyar* give the example *oṉṟō palavō cey pukka peṟṟam*. Since *peṟṟam* is an *a∴ṟiṇai* noun and hence may be taken both as singular and plural, the author need not sanction this usage. *Teyvaccilaiyār*, on the other hand, takes *a∴ṟiṇai-p-pirippū* to refer to the word *atu*. For the words in *a∴ṟiṇai* which have different forms in *oṉṟaṉpāl* and *palaviṉpāl* are *atu, avai, itu, ivai, utu* and *uvai*; since doubt may arise only about objects at

a distance and since the words *itu, ivai, utu* and *uvai* are not generally used to denote them, *atu* and *avai* are the only two words that may be denoted by the expression *aḵṟiṇai-p-pirippŭ* here. *Teyvaccilaiyār* has mentioned only *atu* since such doubts arise more generally with single objects.

25. தன்மை சுட்டலு முரித்தென மொழிப
அன்மைக் கிளவி வேறிடத் தான.

Tan̲mai cuṭṭalu m-uritten̲a mol̲ipa
An̲mai-k kiḷavi vēṟiṭat t-ān̲a.

The word *an̲mai*, denoting negation may take the gender of the ascertained object, though it (*an̲mai*) is used along with the word denoting the object other than the ascertained one.

Ex.—(1) A-v-v-urupŭ kuṟṟi-y-allan̲, makan̲.
(That form is not a pole, but man.)

(2) Atu kuṟṟi-y-allan̲, makan̲.
(It is not a pole, but man.)

Note 1.—In the previous *sūtra* it has been said that, when one cannot definitely determine the nature of an object at a distance and doubts that it is one or other, he may use the word *urupŭ* or *atu*. For example he sees an object at a distance and is not able to ascertain whether it is a male child or pole and hence he questions either himself or another *atu kuṟṟiyō makān̲ō ?*, or *a-v-v-urupŭ kuṟṟiyō makan̲ō ?*. The next moment he decides that it is a male child. At once he may say *atu* or *a-v-v-urupŭ kuṟṟi-y-an̲ṟŭ, makan̲* or, '*atu* or *a-v-v-urupŭ kuṟṟi-y-allan̲ makan̲*', since the doubt clears immediately after he says *atu* or *a-v-v-urupŭ*. If he says *an̲ṟŭ*, after *kuṟṟi*, such a usage need not be sanctioned since it is regular. If he says *allan̲* after *kuṟṟi*, it has to be sanctioned since the subject *atu* or *a-v-v-urupŭ* is neuter-singular and *allan̲* is masculine-singular. Such a usage is allowed since his doubt has been cleared and he ascertains that the object is a male child immediately after he says the word *atu* or *a-v-v-urupŭ*.

Note 2.—The word *vēṟiṭattāṉa* is made up of *vēṟiṭattāṉ* the instrumental singular of *vēṟiṭam* and *a* the *cāriyai* which it takes if it is at the end of a verse, as is sanctioned by *sūtra* 108. But it gives the locative sense here. *Iḷampūraṇar* takes *vēṟiṭattāṉa* along with the word *taṉmai* and interprets them 'the quality (found) in the object other than the first mentioned one'; while *Teyvaccilaiyār* takes it along with *aṉmai-k-kiḷavi* and interprets 'the word of negation used along with that which is other than the ascertained object'. Both take *taṉmai* to mean the nature of the ascertained object. *Cēṉāvaraiyar* takes *taṉmai* to mean *aṉmaiyiṉ taṉmai* and *vēṟiṭattāṉa* to mean the word denoting the object other than the ascertained one and gives the example *ivaṉ kuṟṟi-y-aṉṟu, makaṉ*. *Nacciṉārkkiṉiyar* agrees with *Iḷampūraṇar* in the interpretation of the *sūtra* but gives *ivaṉ kuṟṟi-y-allaṉ* as an example. This example, as also the example given by *Cēṉāvaraiyar* does not seem to be appropriate, since the doubt of the hearer is cleared immediately after he hears the word *ivaṉ* which is an *āṇpāl* noun.

Note 3.—The importance of the particle *um* in *cuṭṭalum* clearly shows that such usage *atu* or *a-v-v-urupu kuṟṟi-y-allaṉ* is rare and the general usage is *atu* or *a-v-v-urupu kuṟṟi-y-aṉṟu, makaṉ*.

26. அடைசினை முதலென முறைமூன்று மயங்காமை
நடைபெற் றியலும் வண்ணச் சினைச்சொல்.

Aṭai-ciṉai mutal-eṉa muṟai-mūṉṟu mayaṅkāmai
Naṭai-peṟ ṟiyalum vaṇṇa-c ciṉai-col.

(In a group of words denoting a whole, its limb and the quality of the limb), the word denoting the limb invariably follows the adjective and precedes the word denoting the whole.

Ex.—Ceṅ-kāl-nārai vantatu.
(Red-footed crane came.)

Perun-talai-c-cāttaṉ vantāṉ.
(Large-headed Cāttaṉ came.)

Note 1.—The word *mayaṅkāmai* in the *sūtra* means *mayaṅkāmal* and is a verbal participle.

Note 2.—This *sūtra* enjoins the order of words denoting a whole, its part and the quality of the part. If the quality of the whole is to be mentioned, the order to be adopted then does not come within the province of this *sūtra cf- cen-nārai-k-kāl.*

Note 3.—The word *vaṇṇam* in the *sūtra* denotes quality. It is the *tadhbava* of the Skt. *varṇa*. *Naccinārkkiniyar* thinks that *vaṇṇa-c-cinai-c-col* is a technical name for the group of words denoting a whole, its limb and the quality of the limb.

Note 5.—The word *naṭai* in the *sūtra* is taken by *Iḷampūraṇar, Cēnāvaraiyar* and *Naccinārkkiniyar* to refer to *speech* and not to *poetry*: but *Teyvaccilaiyār* takes it to refer to both.

27. ஒருவரைக் கூறும் பன்மைக் கிளவியும்
ஒன்றனைக் கூறும் பன்மைக் கிளவியும்
வழக்கி னாகிய வுயர்சொற் கிளவி
இலக்கண மருங்கிற் சொல்லா றல்ல.

Oruvarai-k kūrum paṉmai-k kiḷaviyum
Oṉraṉai-k kūrum paṉmai-k kiḷaviyum
Vaḻakki ṉ-ākiya v-uyar-cor kiḷavi
Ilakkaṇa maruṅkir collā ralla.

The use of honorific plural to denote one person or one object is allowed only in speech and not in poetry.

Ex.—Yām vantēm, nīyir vantīr; ivar vantār.

Note 1.—The honorific plural even with respect to *aḵriṇai* is *palarpāl* and not *palaviṉpāl.* On seeing a fox, one may say *nariyār vantār* and never *nari vantaṉa.*

Note 2.—*Iḷampūraṇar* and *Naccinārkkiṉiyar* think that the expression *ilakkaṇa maruṅkir collā ralla* is unnecessary since its purpose is served by the third line and hence it suggests that *uyartiṇai* may be used for *aḵriṇai* and *vice-versa* in certain cases.

Cēṉāvaraiyar, on the other hand, thinks that the third line in the *sūtra* sanctions such a usage in speech and the fourth line prevents it in poetry. The use of *uyartiṇai* for *aḵṟiṇai* and *vice-versa* is taken by him by *taṉṉiṉamuṭittal*, the mode covering the related points by implication.

28. செலவினும் வரவினுந் தரவினுங் கொடையினும்
நிலைபெறத் தோன்று மந்நாற் சொல்லும்
தன்மை முன்னிலை படர்க்கை யென்னும்
அம்மூ விடத்து முரிய வென்ப.

Celaviṉum varaviṉun taraviṉuṅ koṭaiyiṉum
Nilai-peṟa-t tōṉṟu m-a-n-nāṟ collum
Taṉmai muṉṉilai paṭarkkai y-eṉṉum
A-m-mū viṭattu m-uriya v-eṉpa.

It is said that the four words *celavu, varavu, taravu* and *koṭai* are used in the first, second and third persons.

29. அவற்றுள்,
தருசொல் வருசொ லாயிரு கிளவியுந்
தன்மை முன்னிலை யாயீ ரிடத்த.

Avaṟṟuḷ,
Taru-col varu-col l-ā-y-iru kiḷaviyun
Taṉmai muṉṉilai y-āyī r-iṭatta.

Of them the words *taravu* and *varavu* are used only along with the pronouns of the first and second persons, *i.e.*, the verbs meaning *to give* and *to come* are respectively used, only when the recipient of the gift and the person approached are in the first, or the second, person.

Ex.—Eṉakkū-t-tantāṉ (He gave it to me).
Niṉakkū-t-tantāṉ (He gave it to you).
Eṉ-ṉ-uḻai vantāṉ (He came to me).
Niṉ-ṉ-uḻai vantāṉ (He came to you).

30. எனை யிரண்டு மேனை யிடத்த.

Eṉai y-iraṇṭu m-ēṉai y-iṭatta.

The remaining two (*i. e.*, *celavu* and *koṭai*) are used along with the third person.

Ex.—Avaṉkaṭ ceṉṟāṉ (He went to him).
Avaṟkū-k-koṭu (Give it to him).

• *Note 1.*—*Iḷampūraṇar* takes all the four words *celavu, varavu, taravu* and *koṭai* in the sense of giving; while *Cēṉāvaraiyar* and *Nacciṉārkkiṉiyar* take *celavu* and *varavu* respectively to mean going and coming and *taravu* and *koṭai* to mean giving.

Note 2—*Teyvaccilaiyār* takes all the three *sūtras 28, 29 and 30,* to be one. According to him the *28th sūtra* deals with the opinion of the grammarians earlier than *Tolkāppiyaṉār* and the *sūtras 29 and 30* deal with his own opinion. This view seems to be correct. One may then question whether it does not give room to *vākyabhēda* or sentence-split, since there are three complete sentences. It does not, since the three *sūtras* are interpreted thus:—Of the four words *celavu, varavu, taravu* and *koṭai* which could be used with all the three persons in the opinion of the grammarians, *taravu and varavu* are used along with the first, and the second, personal pronouns and the rest with the third person.

31. யாதெவ னென்னு மாயிரு கிளவியும்
அறியாப் பொருள்வயிற் செறியத் தோன்றும்.
Yāteva ṉ-eṉṉu m-ā-y-iru kiḷaviyum
Aṟiyā-p poruḷ-vayiṟ ceṟiya-t tōṉṟum.

The two (interrogative) pronouns *yātu* and *evaṉ* are generally used in questioning about unknown objects.

Ex.—Irāmaṉ eṉṟa coṟku-p-poruḷ yātu ?
(What is the meaning of the word *Irāmaṉ* ?).

Pacu eṉṟa coṟku-p-poruḷ evaṉ ?
(What is the meaning of the word *pacu* ?).

Note 1.—This *sūtra* sanctions the usage of both *yātu* and *evaṉ* irrespective of the fact whether the object denoted by the word *poruḷ* is *uyartiṇai* or *aḵṟiṇai*.

32. அவற்றுள்,
யாதென வரூஉம் வினாவின் கிளவி
அறிந்த பொருள்வயி னையந் தீர்தற்குத்
தெரிந்த கிளவி யாதலு முரித்தே.

Avaṟṟuḷ,
Yātena varūum viṉāviṉ kiḷavi
Aṟinta poruḷvayi ṉ-aiyan tīrtaṟkū-t
Terinta kiḷavi y-ātalu m-uritte.

Of them, the interrogative pronoun *yātu* may also be used in sentences where some doubts are to be cleared regarding the particulars of an object whose general features are known.

Ex.—I-m-maraṅkaḷuḷ karuṅkāli yātū?
(Among these trees which is karuṅkāli ?)

Nam-m-oru taintaṉuḷ keṭṭa erutu yātū ?
(Of our five bulls, which is the bull lost ?)

Note 1.—From the previous *sūtra* one is inclined to think that *yātū* can be used only in questioning about unknown objects. This *sūtra* sanctions its use even in questioning about the particulars of a known object.

33. இனைத்தென வறிந்த சினைமுதற் கிளவிக்கு
வினைப்படு தொகுதியி னும்மை வேண்டும்.

Iṉaittena v-aṟinta ciṉai-mutaṟ kilavikkū
Viṉai-p-paṭu toku ti-y-i ṉ-ummai vēṇṭum.

The particle *um* should invariably be used after the group of words which qualify the verb, *i.e.*, immediately preceding the verb or the predicate, where the subject of the verb is a *mutal* (word denoting a whole) or a *ciṉai* (word denoting a part of a whole) qualified by the word which mentions its exact number.

Ex.—Paṉṉiru kaiyum pāṟpaṭa-v-iyaṟṟi (*Tirumu. 118*).
(Having placed all the twelve hands so that they might be in their proper places.)

Cēra-cōḻa-pāṇṭiyar mūvarum kūṭiṉar.
(All the three kings Cēraṉ, Cōḻaṉ and Pāṇṭiyaṉ assembled.)

Kaṇ-ṇ-iraṇṭum kuruṭū;
(Both the eyes are blind.)

Note 1.—Iḷampūraṇar reads in the *sūtra tokaiyiṉ*, while others *tokutiyiṉ*.

Note 2.—The word *viṉai* in the *sūtra* should be taken to mean the *muṭikkuñcol* or predicate.

Note 3.—Iḷampūraṇar and *Teyvaccilaiyār* interpret the expression *viṉai-p-paṭu-tokuti* as the collection of words preceding the verb or predicate. Hence according to them the word *tokai* or *tokuti* means here a collection. But *Cēṉāvaraiyar* and *Nacciṉārkkiṉiyar* take it to mean the number which qualifies the verb or the predicate! Hence according to them the word *tokuti* means number. They, then according to their interpretation have to justify how the particle *um* is used in the expression *paṉṉiru-kai-y-um pārpaṭa v-iyaṟṟi* where *paṉṉiru*, the word denoting number qualifies, not the verb *pārpaṭa* but the subject *kai*, and *um* is not found immediately after *paṉṉiru*. *Cēṉāvaraiyar* explains it thus:—The words *paṉṉiru* and *kai* denote the same object; hence *um* is used after the word *kai*. He says so perhaps through the analogy of the expression *dvādaśa karāḥ* (twelve hands) where the word *dvādśa* means not twelve, but twelve objects. It is doubtful whether the word *paṉṉiraṇṭū* in Tamil denotes twelve objects when it is followed by a noun. Hence the interpretatiou given by *Iḷampūraṇar* on the phrase *viṉai-p-paṭu tokuti* seems to be better.

Note 4.—It is advisable for the readers to note that the particle *um* is not found in the sentences *nāṉmaṟai mutalvar vantār* (Brahmans versed in the four Vedas came), *aintalai nākam ōṭiṟṟū* (the five-headed cobra ran); for the words denoting number in such sentences do not qualify *mutalvar* or *nākam* the subject for the verb, but only *maṟai* or *talai* the adjunct of the subject.

34. மன்னாப் பொருளு மன்ன வியற்றே.

Maṉṉāp poruḷu m-aṉṉ-a v-iyaṟṟē.

The same is the case even with words denoting *transient* objects.

Ex.—I-v-v-ulakattil oruvar celvamum nilaiyātu.
(Wealth of none is this world is permanent.)

Note 1.—According to *Iḷampūraṇar* and *Cēṉāvaraiyar* the word *maṉṉā-p-poruḷ* means *illā-p-poruḷ* or non-existent objects. Hence they have given the sentence *pavaḷa-k-kōṭṭu nīlayaṉai cātavākaṉaṉ kōyiluḷḷum illai* (the blue elephant with coral tusks is not found even in the temple of *Cātavakaṉaṉ*). Here there are three objections :—(1) They have to translate the *sūtra* thus :—'The same is the case when the non-existence of an object in a certain place or at a certain time is predicated.' There is no word in the *sūtra* warranting the addition of the idea 'in a certain place or at a certain time'. (2) *um* in the example given by them is only *ecca-v-ummai* and not *muṟṟummai* as found in the examples of the previous *sūtra*. (3) The use of *um* in the example given by them is sanctioned by the *sūtra* '*eccam ciṟappē ....ummai-c-collē*' (Tol. Col. 255) and hence this *sūtra* need not sanction it.

According to *Naccīṉārkkiṉiyar* and *Teyvaccilaiyār*, the word *maṉṉā-p-poruḷ* means *transient objects*. But *Naccīṉārkkiṉiyar* says that *um* after the word *maṉṉā-p-poruḷ* in the *sūtra* suggests non-existent objects also. This is quite against the spirit of the *sūtra* since *um* in this *sūtra* suggests *iṉaitteṉa-v-aṟinta ciṉai-mutaṟ kiḷavi* mentioned in the previous *sūtra*. The examples given by them are respectively *yākkaiyum nilaiyātu* (even the body is not permanent), *cakkaravartti celvamum nilaiyātu* (the wealth of emperor is not permanent). But in those examples the *um* after *yākkai* and *celvam* are only *ecca v-ummai* and not *muṟṟummai* since they respectively suggest that other objects also are not permanent and that the wealth of others also is not permanent.

Hence I have taken the word *maṉṉā-p-poruḷ* to mean transient objects and *aṉṉa-v-iyaṟṟē* to mean that the *muṟṟummai* is used immediately preceding the predicate and after the *viṉai-p-paṭutokuti* and suggested the example *I-v-v-ulakattil oruvar celvamum nilaiyātū* where *maṉṉā-p-poruḷ* is *celvam, viṉai-p-paṭutokuti* is *i-v-v-ulakattil oruvar celvam* and *um* after *celvam* is *muṟṟummai* and not *ecca-v-ummāi*.

35. எப்பொரு ளாயினு மல்ல தில்லெனின்
அப்பொரு ளல்லாப் பிறிதுபொருள் கூறல்.

E-p-poru ḷ-āyiṉu m-alla til-l-eṉiṉ
A-p-poru ḷ-allā-p piṟitu poruḷ kūṟal.

If one (a merchant) wishes to inform (a purchaser) of the absence of any commodity by using the expression *allatil*, he should associate that expression with a word denoting any commodity (that he has), and not with that denoting the commodity asked for.

Ex.—'Paruppu uḷavō vaṇikīr?' eṉṟu viṉāya-vaḻi 'uḻuntallatū illai', 'koḷḷallatū illai' eṉṟu kūṟal vēṇṭum.

(When a purchaser questions, 'Oh merchant, have you dholl with you ?', the merchant has to answer 'I have nothing other than black-gram' if he has black-gram with him, 'I have nothing other than horse-gram' if he has horse-gram with him and so on.)

Note 1.—Iḷampūraṇar is of opinion that the expression *allatil* in the *sūtra* means the object that he has not and *piṟitu-poruḷ* means *iṉa-p-poruḷ* or similar commodity. But in the example he has given, he has made use of the expression *allatil*. *Cēṉāvaraiyar* criticises him on four grounds:—(1) If *Tolkāppiyaṉār* has not intended the use of the expression *allatil* in the merchant's answer, what harm is there if the merchant words his answer *paruppu illai* (there is no dholl) if he has not got dholl with him ? (2) If *allatū* in *allatil* means *ullatallatū*, the meaning of the word *allatū* is not clear and·

Tolkāppiyaṉār would not have framed his *sūtra* in such a way that the meaning may not be clearly understood. (3) If the word *piṟitu poruḷ* in the *sūtra* refers only to a *similar object*, a merchant who is generally dealing in oil and dholl will be precluded from answering *Eṇṇey allatū illai* (there is nothing other than oil), when he has no dholl at the time when a purchaser asks for it, since *eṇṇey* is not a commodity similar to dholl. (4) If *Tolkāppiyaṉār* meant *iṉa-p-poruḷ* (similar object) by the term *piṟutū-poruḷ* he might as well have used the word *iṉa-p-poruḷ* in the place of *piṟitū-poruḷ* in the *sūtra* itself.

As regards the first ground in the criticism, *Cēṉāvaraiyar* may be informed that in the ordinary course of events merchants are not inclined to use such expressions as, 'I do not have dholl' if they do not have it when the purchaser needs it. They generally answer 'I have this by showing a commodity other than dholl'. This shows that they do not like to say *illai* (no). The third ground in the criticism of *Cēṉāvaraiyar* may be met thus :—Why should he not take *eṇṇey* as an *iṉa-p-poruḷ* (similar object) to *paruppū* (dholl) ? Though one is a solid and the other is a liquid, yet are they not similar to each other in the fact that each one is a commodity that the merchant deals in ? Why should *Cēṉāvaraiyar* take the term *iṉam* in a restricted sense ? The word *allatū* in the *sūtra* clearly means *iṉa-p-poruḷ*; for the *aṉmai* (negation) in the word *allatū* denotes *anyōṉyābhāva* and hence the word *allatū* means an object partly dissimilar and partly similar (to the object denoted by the word with which it is associated). For example *a-brāhmaṇaḥ* cannot denote a beast which is entirely dissimilar to a brahman, but can denote only a man who is other than a brahman. Evidently such a man is similar to a brahman in being a man and dissimilar to him in not being a brahman.

The fourth ground in his criticism may be met thus :—Since the word *allatū* suggests *iṉa-p-poruḷ*, *Tolkāppiyaṉār* has not used *iṉa-p-poruḷ* in place of *piṟitu-poruḷ*.

Nacciṉārkkiṉiyar gives the same meaning to the *sūtra* as *Iḷampūraṇar* and in the example he uses the word *allatū* like

Cēṉāvaraiyar. *Teyavaccilaiyār* interprets *allatu* in the same way as *Cēṉāvaraiyar*, but in the interpretation of the word *piṟitu-poruḷ* he agrees with *Iḷampūraṇar*.

Since all the four commentators have used the expression *allatillai* in their examples, it is quite clear that, as regards the interpretation of the expression *allatu* in the *sūtra*, *Cēṉāvaraiyar* and *Teyvaccilaiyār* are correct.

36. அப்பொருள் கூறிற் சுட்டிக் கூறல்.

A-p-poruḷ kūṟiṟ cuṭṭi-k kūṟal.

If, in the answer given by the merchant, the word denoting the object asked for by the purchaser, is used, it should be preceded by a demonstrative root or adjective.

Ex.—'Paruppu uḷavō' eṉṟa-vaḻi, 'i-p-paruppallatu illai' eṉṟu kūṟal vēṇṭum.

(When the merchant is questioned 'Have you dholl ?', the answer should be 'There is no dholl other than this'.)

Note 1.—The need for this *sūtra* is this ;—The merchant has the commodity asked for by the purchaser in stock ; but the quality of the same commodity is not such as should be given to him without showing it to him and getting his consent. In such a case he has to use the expression *allatil*, but he may associate it with the word denoting the commodity asked for, (though it is against the sanction of the previous *sūtra*) if that word is preceded by a demonstrative element. The demonstrative element is evidently *i* if .the commodity asked for is near the seat of the merchant and *a* if it is away from it.

37. பொருளொடு புணராச் சுட்டுப்பெய ராயினும்
பொருள்வேறு படாஅ தொன்றா கும்மே.

Poruḷoṭu puṇarā-c cuṭṭu-p-peya r-āyiṉum
Poruḷ-vēṟu paṭāa t-oṉṟā kum-m-ē.

Even though the demonstrative element is not associated with the word denoting the commodity asked for, the sense conveyed will be the same.

Ex.—Paruppŭ uḷavō vaṇikīr?' eṉṟŭ viṉāya-vaḻi 'ivai-y-allatŭ illai' eṉal.

(When questioned 'Oh merchant, have you dholl?' the answer may be 'There is nothing except these'.)

Note 1.—The need for this *sūtra* is this:—The *35th sūtra* states that the expression *allatil* should be associated with the word denoting a commodity other than that asked for by the purchaser. The *36th sūtra* states that, if it is associated with the word denoting the object asked for, such a word should be preceded by a demonstrative element. The demonstrative element may be used in two ways:—(1) as a *part* of the compound word like *ipparuppŭ* and *apparuppŭ* or as a demonstrative *adjective* like *inta paruppŭ* and *anta paruppŭ*; and (2) as a demonstrative pronoun *ivai* and *avai*. In the former case there is no opportunity for any doubt to arise; and in the latter case since the plural pronouns *ivai* and *avai* denote not only the object asked for by the purchaser, but also other objects which the merchant has in his possession, a doubt may arise whether such an expression as *ivai-y-allatŭ illai* is a correct answer to the question *paruppŭ uḷavō?*. This *sūtra* sanctions the correctness of such an expression. It may be noted that all the three *sūtras* 35, 36 and 37 deal with the use of the expression *allatil* in different ways. *Sūtra* 35 deals with it when the merchant has not got in stock the commodity asked for; *sūtra* 36 deals with it when he has in stock the commodity asked for, but is not satisfied with its quality; and *sūtra* 37 deals with it whether he has it in stock or no.

Note 2.—*Iḷampūraṇar*, *Cēṉāvaraiyar* and *Teyvaccilaiyār* have interpreted the *sūtra* in the same way as above. *Cēṉāvaraiyar* adds in his commentary that there are some who think that this *sūtra* sanctions the use of a demonstrative pronoun, when the object denoted by it is not expressed, but is in the mind of the speaker. For instance one learned in 'elephantology' (the science dealing with the nature, appearance etc. of elephants)

may say on looking at the *foot-prints* of an elephant in a forest, 'This surely indicates that the elephant will one day become the king's vehicle.' Here what the word *this* refers to cannot be understood by the hearer. But a close examination of *sūtras* 35, 36 and 37 clearly shows that such an interpretation is not quite appropriate.

Note 3.—Naccinārkkiniyar has given an entirely different meaning to the *sūtra*. He splits the *sūtra* into two parts :—*cuṭṭu poruḷoṭū puṇarā āyiṉum ākum ; peyar poruḷoṭū puṇarā āyiṉum (cuṭṭu-p) poruḷ vēṟu-paṭātū oṉṟākum.* The former part means that the demonstrative element may be used without mentioning the object to which it refers. *Ex.*—I∴tū ottaṉ. (This is some one) (Kalit. 61.) The latter part means that a common noun though used in such a way that it cannot be easily understood to whom it refers, may be used to denote a particular object. In this interpretation the following points are to be carefully considered by the readers :—(1) When *Tolkāppiyaṉār* has so worded his *sūtras* as not to give room to *vākyabhēda* or sentence-split, would he have combined two different ideas in one *sūtra*? (2) The order of words in the *sūtra* is completely inverted. (3) The word *puṇarā* seems to be a negative relative participle, while it is taken to be a negative verbal participle. (4) The meaning of the word *poruḷ* in the second line is taken to be *cuṭṭu-p-poruḷ*, the element *cuṭṭu* being added as an adjunct to the word *poruḷ*. (5) This *sūtra* does not appear to have any relation to the previous *sūtra*.

Hence I think that the interpretation given by the other three commentators is sound.

38. இயற்பெயர்க் கிளவியுஞ் சுட்டுபெயர்க் கிளவியும்
வினைக்கொருங் கியலுங் காலந் தோன்றின்
சுட்டுப்பெயர்க் கிளவி முற்படக் கிளவார்
இயற்பெயர் வழிய வென்மனார் புலவர்.

Iyaṟ-peyar-k kiḷaviyuñ cuṭṭu-p-peyar-k kiḷaviyum
Viṉaikkoruṅ k-iyaluṅ kālan tōṉṟiṉ
Cuṭṭu-p-peyar-k kiḷavi muṟpaṭak kiḷavār
Iyaṟ-peyar vaḻiya v-eṉmaṉār pulavar.

If an *iyaṟpeyar* and a pronoun referring to it do not stand as logical subject and predicate, but take predicate after them or qualify different predicates, it is said by learned men that the pronoun is never used before the *iyaṟpeyar*, but only follows it.

Ex.—Cāttaṉ vantāṉ; avaṟkú-c- cōṟú koṭu.
(Cāttaṉ came; give him food.)

Cāttaṉ avaṉ vantāṉ.[1]
(Cāttaṉ he came.)

Note 1.—*Iyaṟpeyar* generally means common noun whose meaning cannot be understood from its derivation. *cf.* Tol. Col. 174.

Note 2.—The word *iyaṟpeyar* in the *sūtra* may be taken as a case of *upalakṣaṇa* i.e., *iyaṟpeyar* suggests *uyar-tiṇai-p-peyar* (proper names of persons and gods) and *a∴ṟiṇai-p-peyar.*

Note 3.—*Iḷampūraṇar, Nacciṉārkkiṉiyar* and *Teyvaccilaiyār* have stated that this *sūtra* operates only if the *iyaṉ-peyar* and the pronoun qualify different verbs. *Cēṉāvaraiyar* alone thinks that it operates when both take the same predicate or qualify the same verb also.

Note 4.—*Iḷampūraṇar* states that there were some grammarians who took the word *iyaṟ-peyar* in the *sūtra* to mean all nouns current in the world. But such a view may not be held by *Tolkāppiyaṉār* since he classifies nouns as *iyaṟ-peyar, ciṉai-p-peyar, ciṉai-mutaṟ-peyar, muṟai-p-peyar,* etc. in *sūtra* 174 of *Peyariyal.*

Note 5.—This *sūtra* does not operate when the noun and pronoun stand as logical subject and predicate. Hence the sentence *Avaṉ Cāttaṉ* (He is *Cāttaṉ*) is correct though the pro-

1. The use of the pronoun along with the noun which it refers to, between the noun and its predicate seems to have been current at the time of *Iḷampūraṇar.* *Cf. Taṉmai-c-collum a∴ṟiṇai-c-collum avai eṉṉu mitattu* (Tol. Col. 43, Iḷam.).

noun *avaṉ* precedes the noun *Cāttaṉ*. It does not operate also when the pronoun does not refer to the noun mentioned. Hence the sentence *Avaṉum Cāttaṉum vantār* (He and *Cāttaṉ* came) is not incorrect since the word *avaṉ* does not refer to *Cāttaṉ* but refers to another person.

39. முற்படக் கிளத்தல் செய்யுளு ளுரித்தே.

Muṟ-paṭa-k kiḷattal ceyyuḷ-u ḷ-urittē.

(The pronoun referred to in the previous *sūtra*) may precede the noun which it refers to in Poetry.

Ex.—Avaṉ-aṇaṅku nōy-ceytā ṉ-āyiḻāy vēlaṉ
Viṟaṉ-miku-tār-c cēntaṉ-pēr vāḻtti-mukaṉ-amarntu
Aṉṉai y-alar-kaṭappan tāraṇi-y-i l-eṉṉai-kol
Piṉṉai y-ataṉ-kaṇ viḻaivu.

(Oh, lady beautified with rich ornaments! he has left you to suffer separation. Still why do you expect his garland of kadamba flowers with a smiling face, extolling the name of Cēntaṉ who wears a garland on account of his victory with the help of his javelin ?)

Here the pronoun *avaṉ* precedes the word *Cēntaṉ* found in the second line.

40. சுட்டுமுத லாகிய காரணக் கிளவியும்
சுட்டுப்பெய ரியற்கையிற் செறியத் தோன்றும்.

Cuṭṭu-muta l-ākiya kāraṇa-k kiḷaviyum
Cuṭṭu-p-peya r-iyaṟkaiyiṟ ceṟiya-t tōṉṟum.

The word commencing with a demonstrative root and denoting the reason is similar in its usage to the demonstrative pronouns and adjectives.

Ex.—Araca r-uḻaiya r-ākavum purai-tapu
Vaḷḷiyōr-p paṭarkuvar pulava r-ataṉāl
Yāṉum...... vantaṉaṉē. (Puṟa. 154)

(Learned men though patronised by kings go to the liberal-minded. So I too came.)

Cuḻaṉṟum-ēr-p piṉṉa t-ulaka m-ataṉāl
Uḻantu m-uḻavē talai. (Kuṟaḷ 1031)

(World is after the plough wherever it may turn; hence agriculture is best though trying.)

Cāttaṉ kai-y-eḻutu-māṟu vallaṉ, ataṉāl tantai uvakkum
(Cāttaṉ writes a good hand and so his father appreciates him.)

Note 1.—In the *sūtras* 38 and 39 the pronoun refers to a noun. In this *sūtra* it is said that, even when the pronoun refers to the idea contained in a sentence, it should follow the sentence and should not precede it.

Note 2.—*Iḷampūraṇar*, *Cēṉāvaraiyar* and *Nacciṉārkkiṉiyar* have all given the example given above. *Iḷampūraṇar* thinks that the word *ataṉāl* is a noun in the instrumental case, while *Cēṉāvaraiyar* and *Nacciṉārkkiṉiyar* take it as *iṭai-c-col.*

41. சிறப்பி னாகிய பெயர்நிலைக் கிளவிக்கும்
இயற்பெயர்க் கிளவி முற்படக் கிளவார்.

Ciṟappi ṉ-ākiya peyar-nilai-k kiḷavikkum
Iyaṟ-peyar-k kiḷavi muṟ-paṭa-k kiḷavār.

The original name of a person also should not precede the name of distinction of the same person if both qualify the same verb.

Ex.—Teyva-p-pulavar Tiru-vaḷḷuvaṉār kuṟaḷ pāṭiṉār.
(The holy poet Tiruvaḷḷuvar composed the Kuṟaḷ.)

Note 1.—The word *viṉai-k- k-oruṅk- iyalum-vaḻi* has to be taken here from the *sūtra 38.*

42. ஒருபொருள் குறித்த வேறுபெயர்க் கிளவி
தொழில்வேறு கிளப்பி னொன்றிட னிலவே.

Oru-poruḷ kuṟitta vēṟu-peyar-k kiḷavi
Toḻil-vēṟu kiḷappi ṉ-oṉṟiṭa ṉ-ilavē.

Epithets denoting the same person or subject cannot denote one and the same person or object if each takes a different predicate after it.

Ex.—In the sentence 'Maṉṉaṉ veṉṟāṉ, Iḷantiraiyaṉ tirumpi-ṉāṉ'.

[King won, Iḷantiraiyaṉ (name of king) returned.]

the predicates *veṉṟāṉ* and *tirumpiṉāṉ* cannot refer to the deeds of the same person since their respective subjects *maṉṉaṉ* and *Iḷantiraiyaṉ* have different connotations, though they denote the same person.

Note 1.—This *sūtra* suggests that, if different epithets denoting the same person take the same predicate, the whole may be taken as one sentence.

Ex.—Viṭar-c-cilai poṟitta vēntaṉ vāḻi
Pūn-taṇ poruṉai-p-poṟaiyaṉ vāḻi
Māntarañ cēral maṉṉavaṉ vāḻi.

(Long live the king who engraved in the hill
Long live the lord of the river Poruṉai filled with flowers and cool water
Long live the King Māntarañcēral.)

Though there are three complete sentences here, yet they may be taken in sense as one sentence, *Viṭar-c-cilai poṟitta vēntaṉ, Pūn-taṇ-poruṉai-p-poṟaiyaṉ Māntarañ cēral maṉṉavaṉ vāḻi.*

Note 2.—If different actions of the same person or object have to be mentioned and also different epithets denoting the same, the predicate should be mentioned at the end, of which all but the last one should be indeclinable past participles and the last should be a finite verb.

Ex.—Maṉṉaṉ Iḷantiraiyaṉ veṉṟu tirumpiṉāṉ.
(King Iḷantiraiyaṉ retured after victory.)

43. தன்மைச் சொல்லே யஃறிணைக் கிளவியென்று
எண்ணுவழி மருங்கின் விரவுதல் வரையார்.

Taṉmai-c collē y-a∴ṟiṇai-k kiḷavi-y-eṉṟu
Eṇṇu-vaḻi maruṅkiṉ viravutal varaiyār.

It is not prevented to count an *a∴ṟiṇai* noun along with the first personal pronoun.

Ex.—Yāṉum eṉ ஃkamum cārum.
(My weapon and myself are sufficient.)

Note 1. The above meaning is given by *Iḷampūraṇar* and *Teyvaccilaiyār*; *Cēṉāvaraiyar* and *Nacciṉārkkiṉiyar* give a different meaning (*i.e.*) when the subject is a first personal pronoun and an *aஃriṇai* noun, the predicate is in the first person plural. If the latter interpretation is correct, the *sūtra*

Avaṟṟuḷ
Paṉmai y-uraikkun taṉmai-k kiḷavi
Eṇṇiyaṉ maruṅkiṟ ṟiripavai y-uḷavē. (*Tol. Col. 209.*)

is unnecessary since it conveys the same meaning. Besides sanction is necessary to count *aஃriṇai* nouns along with first personal pronoun, since one is generally inclined to count like objects. Hence the interpretation given by *Iḷampūraṇar* and *Teyvaccilaiyār* is, in my opinion, correct.

Note 2.—*Cēṉāvaraiyar's* interpretation of this *sūtra* is clearly seen from his commentary under the *sūtra-Viyaṅkō ḷ-eṇṇu-p-peyar tiṇai-viravu varaiyār.* (*Tol. Col. 55.*)

Note 3.—It is worthy of notice that sanction is not accorded anywhere in *Tolkāppiyam* to count an *aஃriṇai* noun and a second personal pronoun, nor for using the predicate in the second person plural (*i. e.*) such expressions as *nīyum niṉ-paṭai-k-kalamum cārīr* (your army and yourself are sufficient) have not received sanction at the hands of *Tolkāppiyaṉār*. *Iḷampūraṇar* states that the use of the word *maruṅkiṉ* which serves no purpose in this *sūtra* suggests the sanction of such usage. *Cēṉāvaraiyar* says in his commentary under Tol. Col. 45, that such expressions are sanctioned in the last *sūtra* of *Collatikāram* in *Tolkāppiyam.*

44. ஒருமை யெண்ணின் பொதுப்பிரி பாற்சொல்
ஒருமைக் கல்ல தெண்ணுமுறை நில்லாது.

Orumai y-eṇṇiṉ potu-p-piri pāṟ-col
Orumai-k k-alla t-eṇṇumuṟai nillātu.

The words (*oruvaṉ* and *orutti*) which respectively mean one man and one woman and have each a suffix denoting the *pāl* or gender-number are not used in counting.

Note 1.—Orumai-y-eṇṇiṉ potu-c-col or the word which denotes a single object and is common to both *āṇpāl* and *peṇpāl* is *oruvar*. *Orumai-y-eṇṇiṉ potu-p-piri-pāṟ-col* or the words which separately denote one man and one woman are respectively *oruvaṉ* and *orutti*. In counting, one has to say *oruvar, iruvar, mūvar* etc., and not *oruvaṉ, iruvar, mūvar* etc., nor *orutti, iruvar, mūvar* etc.

Note 2. Iḷampūraṇar and *Teyvaccilaiyār* have given the above meaning to the *sūtra*. *Cēṉāvaraiyar* and *Nacciṉārkkiṉiyar*, on the other hand, have taken the *sūtra* to mean that the words *oruvaṉ* and *orutti* which are *orumai-y-eṇṇiṉ-potu-p-piripāṟ-col* are used only in connection with the number denoting *orumai* and not with the numbers denoting *irumai, mummai* etc. (*i. e.*) the suffixes *ṉ* denoting *āṇpāl* and *i* denoting *peṇpāl* are used only in connection with the number denoting single object as *oruvaṉ* and *orutti* and not with those denoting more than one; hence the words *iruvaṉ, irutti, mūvaṉ, mutti* etc., cannot be used. There are six defects in this interpretation :—(1) They take the expression *orumai-y-eṇṇiṉ potu-p-piri-pāṟ-col* to denote the suffixes *ṉ* and *i* instead of the words *oruvaṉ* and *orutti*. (2) They take the expression *eṇṇumuṟai* to mean in respect of the numbers *irumai, mummai* etc., instead of the natural meaning 'while counting'. (3) Such an interpretation of the word *eṇṇumuṟai* is not suited to the context; for both the *sūtras* that precede and follow this *sūtra* deal with the use of expressions while counting. (Cf. the words *eṇṇu-vaḷi* in Tol. Col. 43 and *eṇṇu-p-peyar* in Tol. Col. 45.) (4) They have to take that this *sūtra suggests* that *oruvar* is used in counting and not *oruvaṉ* or *orutti*, which, *Iḷampūraṇar* and *Teyvaccilaiyār* think, is the direct meaning of the *sūtra*. (5) Besides *Cēṉāvaraiyar* has to find an explanation for the use of the singular verb *nillātu* as the predicate of the word *potu-p-piri-pāṟ-col*, which, according to his interpretation, is plural in number since it denotes the two suffixes *ṉ* and *i*. (6) Lastly their statement that the words *iruvaṉ, irutti, mūvaṉ, mutti* etc., cannot be used is against the ordinary rules of science; for the use of suffix or suffixes may be prohibited in certain places only if there is a chance of its or their being used in those places on the authority of another *sūtra* (cf. *Prāptasyaiva nisēdhaḥ*). Here, there is no possibility for the

suffixes *ṉ* and *i* which denote singular number to be used in words *iruvaṉ*, *irutti*, *mūvaṉ*, *mutti* etc. since their bases denote objects more than one.

Hence the interpretation given by *Iḷampūraṇar* and *Teyvaccilaiyār* is direct, unlaboured and sound.

45. வியங்கோ ளெண்ணுப்பெயர் திணைவிரவு வரையார்.

Viyaṅkō ḷ-eṇṇu-p-peyar tiṇai-viravu varaiyār.

It is not prohibited to connect *uyar-tiṇai* nouns and *a∴ṛiṇai* nouns by *and*, if both of them have a verb in the potential mood as the common predicate.

Ex.—Ā-v-um āyaṉ-um celka.

(Let the cows and the shepherd go.)

Note 1.—*Iḷampūraṇar* and *Teyvaccilaiyār* have given the above interpretation; while *Cēṉāvaraiyar* and *Nacciṉārkkiṉiyar*, on the other hand, state that this *sūtra* sanctions the use of one verb in the potential mood when the subject consists of both *uyartiṇai* and *a∴ṛiṇai* nouns. Since no other *sūtra* sanctions the counting of *uyartiṇai* and *a∴ṛiṇai* and since *viyaṅkōḷ-viṉai* or verb in the potential mood has the same form whether it denotes *uyartiṇai* or *a∴ṛiṇai* (*cf. Tol. Col. 222*), the interpretation of *Iḷampūraṇar* and of *Teyvaccilaiyār* is sound.

Note 2.—*Cēṉāvaraiyar* condemns *Iḷampūraṇar's* interpretation of this *sūtra* on four grounds:—(1) Even though in expressions like *ā-v-um āyaṉum celka*, *ā* (cows) and *āyaṉ* (shepherd) are respectively *a∴ṛiṇai* and *uyartiṇai*, still they may be connected by *and* on account of their having the relation of 'the grazer and the grazed'. Similarly in other expressions such relations may be found. (2) *Iḷampūraṇar* himself quotes *yāṉai, tēr, kutirai, kālāḷ eṛintāṉ* (he routed elephants, chariots, cavalry and foot-soldiers) under Tol. Col. 291 as an example where *uyartiṇai* and *a∴ṛiṇai* r uns qualify the same predicate *eṛintāṉ* which is not in the potential mood. There is no *sūtra* which sanctions that *uyartiṇai* and *a∴ṛiṇai* nouns may be connected by the word *and* when they take a common predicate in the indicative

mood. (3) *Tolkāppiyaṉār* himself states that *eṉṉu-t-tiṇai viravu-p-peyar* or nouns belonging to *uyartiṇai* and *a∴ṟiṇai* counted together take the *a∴ṟiṇai* verb in Tol. Col. 51. Hence he may have thought, in this *sūtra,* of the predicate and not of the subject. (4) Since expressions are found in plenty where *uyartiṇai* nouns in third person are counted together with *a∴ṟiṇai* nouns, *Tolkāppiyaṉār* could have said *uyartiṇai-c-collē y-a∴ṟiṇai-k-kiḷavi* instead of *taṉmai-c-collē y-a∴ṟiṇai-k kiḷavi* in Tol. Col. 43, so that the use of all *uyartiṇai* nouns and pronouns whether they are in the first person, second person or third person with *a∴ṟiṇai* nouns taking the common predicate might have been sanctioned.

As regards the *first* objection, we may ascribe some relation or other between two objects. When the *sūtra* may be taken to sanction directly that the *uyartiṇai* nouns and *a∴ṟiṇai* nouns may be connected by *and,* why should we resort to ascribe some relation between them to sanction such a usage ? The second objection is not a serious one. *Cēṉāvaraiyar* himself says that the use of *uyartiṇai* and *a∴ṟiṇai* nouns taking a common predicate which is not in the potential mood is to be taken by *taṉṉiṉa-muṭittal.* What harm is there if *Iḷampūraṇar* takes such expressions by the same principle *taṉṉiṉa-muṭittal* ? The third objection does not seem to be sound. Even though in Tol. Col. 51 *Tolkāppiyaṉār* says about the predicate, still he need not have mentioned anything about the predicate in this *sūtra*; for the previous *sūtra* decidedly deals with the counting of objects. Hence there is no harm in taking that this *sūtra* deals with the *subject* of the verb in the potential mood. (4) The *fourth* objection may be met thus:—It must be clearly noted that, according to *Tolkāppiyaṉār*, a verb in the first person is always *uyartiṇai* and hence can never be used along with *aḵṟiṇai* subject. Hence there came the necessity for the *sūtra* Tol. Col. 209 which says that a verb in the first person plural may be used if the subject is made up of a pronoun of the first person connected with an *a∴ṟiṇai* noun. The sanction of such a use of the verb in the first person plural arises only when the counting of a first personal pronoun and an *a∴ṟiṇai* noun is sanctioned. Hence is the need of the expression *taṉmai-c-collē* in the *sūtra* Tol. Col. 43.

46. வேறுவினைப் பொதுச்சொ லொருவினை கிளவார்.

Vēṟu-viṉai-p potu-c-co l-oruviṉai kiḷavār.

A predicate denoting the *individuality* of an action is not used along with a noun connected with its *genus*; (*i.e.*) the predicate denoting the genus of the action itself should be used.

For instance the word *aṭicil* means an eatable which is *uṇpatu* or that is swallowed without the action of the teeth, *tiṉpatu* or that is masticated, *parukuvatu* or that is drunk like water and *nakkuvatu* or that is licked like viscous fluid. Hence one should not use expressions like *aṭicil uṇṭāṉ, aṭicil tiṉṟāṉ, aṭicil parukiṉāṉ* and *aṭicil nakkiṉāṉ*; but one should use *aṭicil ayiṉṟāṉ, cōṟu* (rice) *uṇṭāṉ; ūṉ* (flesh) *tiṉṟāṉ, nīr* (water) *parukiṉāṉ* and *tēṉ* (honey) *nakkiṉāṉ*. Similarly the word *aṇi* means an ornament which is *kavippatu* or that is placed over like the crown, *kaṭṭuvatu* or that is tied like flowers to the hair, *ceṟippatu* or that is put on like bracelets and *pūṇuvatu* or that is hung like garlands, necklaces etc. Hence one should not use expressions like *aṇi kavittāṉ, aṇi kaṭṭiṉāṉ, aṇi ceṟintāṉ*, and *aṇi pūṇṭāṉ*, but should use *aṇi aṇintāṉ, muṭi* (crown) *kavittāṉ, pūkkaḷ* (flowers) *kuḻaliṟ* (tuft) *kaṭṭiṉāṉ, tōḷvaḷai* (armlets) *ceṟittāṉ*, and *mālai* (garlands) *pūṇṭāṉ*.

Similarly the word *iyam* means a musical instrument which is *koṭṭuvatu* or that is beaten, *ūtuvatu* or that which is blown and *eḻuppuvatu* or that which is provided with strings. Hence one should use *iyam iyampiṉār* etc.

Note 1.—Cēṉāvaraiyar takes the word *micaintār* in the same category as *ayiṉṟār*. *Nacciṉārkkiṉiyar* remarks that both of them cannot be taken to denote the action of eating in a general sense and *uṇṭār* should be used in their place. This shows that such restrictions were not carefully observed in later literature.

Note 2.—It is learnt from the commentary of *Iḷampūraṇar* that *orūu-viṉai* is another reading in the place of *oru-viṉai* in the *sūtra*.

47. என்னுங் காலு மதுவதன் மரபே.

Eṇṇuṅ kālu m-atu-v-ataṉ marapē.

The same rule (as is mentioned in the previous *sūtra*) should be observed when eatables of different nature are counted, (*i.e.*) the verb giving the general sense should be used.

Ex.—Cōṟuṅ kaṟiyum ayiṉṟār.
(They ate rice and meat.)
Yāḻuṅ kuḻalum iyampiṉāṟ.
(They played upon yāḻ and pipe.)

Note 1.—This rule, too, gradually fell into disuse. For the verb *uṇ* is used as one giving general sense in *Puṟanāṉūṟu*. *Cf.* *Ūṉ-ṟuvai kaṟi cōṟu uṇṭu.* (Having taken in meat, chutney, vegetables and rice.—Puṟanā. 14, 14.)

Note 2.—*Teyvaccilaiyār* reads *eṇṇuṅ-kālai* in place of *eṇṇuṅ-kālum*. The latter reading seems to be better since the use of the particle *um* is appropriate.

48. இரட்டைக் கிளவி யிரட்டிற்பிரிந் திசையா.

Iraṭṭai-k kiḷavi y-iraṭṭiṟ-pirin t-icaiyā.

There are certain words whose roots are always reduplicated.

Ex.—Carukū eriyuṅkālai curu-curu-t-t-atū.
(Dried leaves produced a hissing sound when being burnt.)
Pakaivar koṟu-koṟu-t-t-ār.
(Enemies bubbled with anger.)
Aracaṉ mukam kaṟu-kaṟu-t-t-atū.
(The king's face became very dark.)

Note 1.—*Iḷampūraṇar* reads *Iraṭṭu-p-pirinticaiyā* in place of *Iraṭṭiṟ-pirinticaiyā.*

Note 2.—It is worthy of note that the *iraṭṭai-k-kiḷavi* referred to in this *sūtra* is a word denoting noise, feeling or quality.

Note 3.—The difference between *iraṭṭai-k-kiḷavi* mentioned here and *aṭukkŭ* mentioned in Tol. Col. 411, 424, 425 etc. is that, in the former, the root is doubled like *curu-curu-t-t-atŭ*, *karu-karu-t-t-atŭ* etc. and in the latter the whole word is doubled like *kaṇṭīrē kaṇṭīrē*, *pōyirrŭ pōyirrŭ* etc.

49. ஒருபெயர்ப் பொதுச்சொ லுள்பொரு ளொழியத்
தெரிபுவேறு கிளத்த றலைமையும் பன்மையும்
உயர்திணை மருங்கினு மஃறிணை மருங்கினும்.

Oru-peyar-p potu-c-co l-uḷ-poru ḷ-oḻiya-t
Teripu-vēṟu kiḷatta ṟalaimai-y-um paṉmai-y-um
Uyartiṇai maruṅkiṉu m-a∴ṟiṇai maruṅkiṉum.

If, in certain expressions, *uyartiṇai* and *a∴ṟiṇai* words have to be used to denote a group made up of different kinds of persons or objects, those that denote the pre-eminent or the majority are used. For instance one uses the word *pārppaṉa-c-cēri* (the residence of Brahmans) to denote a place where Brahmans and members of other communities reside, of whom the Brahmans are considered superior. Similarly the word *kamukan-tōṭṭam* to denote a garden containing *kamukŭ* (areca-palm) and other trees. Since *kamukŭ* is considered to be superior to other trees in the garden, the word *kamukan-tōṭṭam* is chosen. The word *eyiṉar-nāṭŭ* (the land of hunters) is used to denote a country where *eyiṉar* are in majority. Similarly the word *oṭu-v-aṅ-kāṭŭ* (forest containing *oṭu* trees) is used to denote a forest which abounds in round-leaved- discous feather-foil trees.

Note 1.— *Teyvaccilaiyār* reads the line *uyartiṇai maruṅkiṉu m-a∴ṟiṇai maruṅkiṉum*, found in this *sūtra* in the following *sūtra*.

50. பெயரினுந் தொழிலினும் பிரிபவை யெல்லாம்
மயங்கல் கூடா வழக்குவழிப் பட்டன.

Peyariṉum toḻiliṉum piripavai y-ellām
Mayaṅkal kūṭā vaḻakku-vaḻi-p paṭṭaṉa.

Nouns and verbs (belonging both to *uyartiṇai* and *a∴ṟiṇai*) denoting different objects or actions should be counted together only according to usage.

Ex.—Pāṇaruṅ kūttarum viṟaliyarum vantaṉar.
(Pāṇars, kūttars and viṟaliyars came.)

Poṉṉum tukiru muttum.
(Gold, corals and pearls.) (Puṟanā. 218)

Āṭuvārum, pāṭuvārum nakuvāruṅ kūṭiṉar.
(Dancers, songsters and those that are merry assembled.)

Uṇpaṉavum, tiṉpaṉavum, parukuvaṉavum, nakkuvaṉavum eṉakku-kkoṭuttāṉ.
(He gave me eatables that can be swallowed, masticated, drunk and licked.)

Note 1.—*Teyvaccilaiyār* instead of reading the line *uyartiṇai maruṅkiṉum- a∴ṟiṇai maruṅkiṉum* in this *sūtra* might have read it in the previous *sūtra* and taken its idea here also by the principle of *anuvṛtti*. He takes the word *eṉṉuṅkāl* here from the following *sūtra*. Instead of doing so, he might have taken *eṉṉuṉ-kālum* from Tol. Col. 47.

Note 2.—The above meaning belongs to *Teyvaccilaiyār*. *Iḷampūraṇar*, *Cēṉāvaraiyar* and *Nacciṉārkkiṉiyar*, on the other hand, have given a different meaning, (*i.e.*) It is no mistake if nouns common to men and women and verbs denoting action common to them *both* are used to denote *either* of them. Such expressions should have been sanctioned by usage. For example in the expression *vaṭukar-aracar āyiravar makkaḷai y-uṭaiyar* (hundred *vaṭuka* kings have children), the word *vaṭukar* which generally means men and women of *vaṭuka* caste here refers to only *vaṭuka* men by the association of the word *aracar*. Hence the word *vaṭukar* is here named *peṇ-ṇ-oḻi-miku-col* (word which applies to men alone to the exclusion of women). Similarly in the expression *toṭiyōr koy-kuḷai y-arumpiya kumari ñāḻal* (young jasmine sprouting on account of its being plucked by those who wear bracelets), the word *toṭiyōr* which should generally mean men or women wearing bracelets here refers to only women wearing bracelets since men are not generally used to wear them. Hence the word *toṭiyōr* is here named *āṇ-oḻi-mikucol* (word which applies to women alone to the exclusion of men). In the sentence

ivar vāḻkkai-p-paṭṭār (these persons have become house-holders), the word *ivar* refers to only women since the expression *vāḻkkai-p-paṭutal* is generally applied to women. Similarly in the sentence *ivar kaṭṭil ēṟiṉār* (this person ascended the throne), the word *ivar* refers to a man since women were not generally used to ascend the throne in Tamil land.

Teyvaccilaiyār thinks that the above examples may come under *cārpū* mentioned in the *sūtra*

> Avaṟṟuḷ,
> Viṉai-vēṟū paṭūum pala-poru ḷ-oru-col
> Vēṟu-paṭu viṉaiyiṉu m-iṉattiṉuñ cārpiṉum
> Tēṟa-t tōṉṟum poruṭeri nilaiyē. (Tol. Col. 53).

Teyvaccilaiyār's meaning to this *sūtra* seems to be better for two reasons :—(1) There is no other *sūtra* sanctioning the counting of like objects. (2) The following *sūtra* best fits in after this, since it deals with the nature of the verb which stands as the common predicate of *uyartiṇai* and *a∴ṟiṇai* nouns.

Note 3.—The examples given by *Iḷampūraṇar* to this *sūtra* are *iṉṟu i-v-v-ūr-p peṟṟam-ellām pāl kaṟakkum* (to-day all the cattle of this village give milk); *inṟu i-v-v-ūṟ-p peṟṟam ellām uḻavu oḻintaṉa* (to-day all the cattle of this village are relieved of ploughing.) *Cēṉāvaraiyar* remarks that those examples are incorrect; for, the word *peṟṟam* in the former example cannot but refer to cows on account of its association with the word *kaṟakkum,* since the power of giving milk always rests only with cows, and the same word in the latter example cannot but refer to bulls on account of its association with the words *uḻavu oḻintaṉa,* since the task of ploughing always rested only with bulls. Since cows also are sometimes used for ploughing fields, *Cēṉāvaraiyar's* condemnation as regards the second example may not be accurate.

51. பலவயி னானு மெண்ணுத்திணை விரவுப்பெயர்
அஃறிணை முடிபின செய்யு ளுள்ளே.

> Pala-vayi ṉ-āṉu m-eṇṇu-t-tiṇai viravu-p-peyar
> A∴ṟiṇai muṭipiṉa ceyyu ḷ-uḷ-ḷ-ē.

If *uyartiṇai* and *a∴riṇai* nouns are connected by *and* and take a common predicate, the *a∴riṇai* predicate is generally used in Poetry.

Ex.—Taḷḷā viḷaiyuḷ-un takkārun tāḻvilā-o
Celvar-uñ cērvatu nāṭu. (Kuṟaḷ 731.)
(Kingdom is that which has inexhaustible production, right minded men and dignified rich men.)

Kaṭuñ-ciṉatta kol-kaḷiṟum
Kaṭaḷ-pariya kali-māvum
Neṭuṅ-koṭiya nimir-tērum
Neñcuṭaiya pukaṉ maṟavarum eṉa
Nāṉkutaṉ māṇṭa t-āyiṉum.
(Though the four parts (of the army) consisting of fiery war elephants, swift and daring horses, lofty chariots with long flags and bold and willing warriors were great...)

Here the predicate *māṇṭatu* is *a∴riṇai* while the subject consists of *uyartiṇai* noun *maṟavar* and *a∴riṇai* nouns *kaḷiṟu*, *mā* and *tēr*.

Note 1.—The word *pala-vayiṉ-āṉum* (in many places) in the *sūtra* suggests that there may be a few places where the *uyartiṇai* predicate may be used.

Ex.—Pārppār tavarē cumantār piṇippaṭṭār
Mūttā r-iḷaiyār pacu-p-peṇṭi r-eṉṟivarkaṭkū
Āṟṟa vaḻi-vilaṅki ṉārē piṟappiṭai-p
Pōṟṟi y-eṉa-p-paṭu vār. (Ācārakkōvai, 64)
(Great are they among human beings who give way to the brahmans, ascetics, load-bearers, the sickly, the elders, the youngsters, cows and women if they meet them on their way.)

Here though the word *pacu* which is *a∴riṇai* is one of the nouns forming the subject, yet the predicate *eṉa-p-paṭuvār* is in *uyartiṇai*.

Note 2.—This *sūtra* also suggests that the demonstrative pronoun which refers to *uyartiṇai* and *a∴ṟiṇai* nouns mentioned above may, in many places, be *a∴ṟiṇai* and in some places *uyartiṇai*.

(1) *Ex.*—Vaṭuka r-aruvāḷar vāṉ-karu nāṭar
Cuṭu-kāṭu pēy-erumai y-eṉṟivai y-āṟum
Kuṟu-kā r-aṟivuṭai y-ār.

(Wise persons do not approach these six:—*vaṭukar* (Telugu people), *aruvāḷar* (a Tamil tribe) *karunāṭar* (Canarese people), cremation ground, goblins and buffaloes.)

Here the word *ivai* which is *a∴ṟiṇai* refers to *vaṭukar*, *aruvāḷar*, *vāṉ-karu-nāṭar*, *cuṭu-kāṭu*, *pēy* and *erumai* of which *cuṭu-kāṭu* and *erumai* are *a∴ṟiṇai*, and *vaṭukar*, *aruvāḷar* etc. are *uyartiṇai*.

(2) *Ex.*—Pārppā ṟ-aṟavōr pacu-p-pat tiṉi-p-peṇṭir
Mūttōr kuḻavi y-eṉum ivarai-k kai-viṭṭu,
(Cilap. Vañciṉa-mālai.)

(Having deserted brahmans, righteous persons, cows, married women, old persons and children).

Here the word *ivarai* refers to *pārppār*, *aṟavōr*, *pattiṉi-p-peṇṭir*, *mūttōr* which are *uyartiṇai* and *pacu* and *kuḻavi* which are *a∴ṟiṇai*.

Note 3.—The word *pala-vayiṉ-āṉum* in the *sūtra* modifies the predicate *a∴ṟiṇai-muṭipiṉa*, in the meaning given above. The same is the opinion of *Cēṉāvaraiyar* and *Teyvaccilaiyār*. *Iḷampūraṇar*, on the other hand, takes it as an adjunct to the subject *eṇṇu-t-tiṇai-viravu-p-peyar*. Hence he says that the predicate is *a∴ṟiṇai* when the subject is, in most cases, made up of *uyartiṇai* and *a∴ṟiṇai* nouns and in a few cases made up of *uyartiṇai* nouns alone. The example which he gives for the latter case is:—

Tuṭiyaṉ pāṇaṉ paṟaiyaṉ kaṭampaṉ-eṉṟu
I-n-nāṉ k-allatu kuṭi-y-u m-illai. (Puṟa. 335)

Here the *a∴ṟiṇai* noun *nāṉkū* refers to *uyartiṇai* nouns *tuṭiyaṉ, pāṇaṉ, paṟaiyaṉ* and *kaṭampaṉ* each of which refers to a low caste among Dravidians of Ancient India. *Cēṉāvaraiyar* is of opinion that *Iḷampūraṇar's* example is not happy, since the *a∴ṟiṇai* word *nāṉkū* was used in consideration of the *a∴ṟiṇai* noun *kuṭi* which follows it.

Nacciṉārkkiṉiyar takes the word *pala-vayiṉ-āṉum* as an adjunct to both the subject and the predicate. Since his purpose is reached by taking it as the adjunct to the predicate alone, the opinion held by *Cēṉāvaraiyar* and *Teyvaccilaiyār* seems to be the correct one.

52. வினைவேறு படூஉம் பலபொரு ளொருசொல்
வினைவேறு படாஅப் பலபொரு ளொருசொலென்று
ஆயிரு வகைய பலபொரு ளொருசொல்.

Viṉai-vēṟu paṭūum pala-poru ḷ-oru-col
Viṉai-vēṟu paṭāa-p pala-poru ḷ-oru-col-eṉṟū
Ā-y-iru vakaiya pala-poru ḷ-oru-col.

Pala-poruḷ-oru-col—words having different meanings—are of two kinds:—(1) those which take different verbs after them and (2) those which take the same verb after them.

Ex.—Mā pūttatū. (The mango tree put forth flowers.)
Mā ōṭiṟṟū. (Horse ran.)
Mā niṉṟatū. (Mango tree stood or Horse stood.)

Note.—If the verb is such as can be used with all such words, it is not possible for us to determine the particular meaning in which it is used.

53. அவற்றுள்,
வினைவேறு படூஉம் பலபொரு ளொருசொல்
வேறுபடு வினையினு மினத்தினுஞ் சார்பினும்
தேறத் தோன்றும் பொருடெரி நிலையே.

Avaṟṟuḷ,
Viṉai-vēṟu paṭūum pala-poru ḷ-oru-col
Vēṟu-paṭu viṉaiyiṉu m-iṉattiṉuñ cārpiṉum
Tēṟat tōṉṟum poruṭeri nilaiyē.

Of them the meaning of *viṉai-vēṟu-paṭūum-pala-poruḷ-oru-col* is clearly determined by *vēṟu-paṭu-viṉai*—distinguishing verbs, *iṉam*—the words of its class used along with it or *cārpu*—context.

(1) *Ex.*—Mā pūttatu.

The word *mā* which means mango tree, horse, beetle Goddess *Lakṣmī* etc., denotes in this example the mango tree on account of its association with the verb *pūttatu* which means 'put forth flowers'. It is only the mango tree that can put forth flowers.

(2) *Ex.*—Mā-v-um marutam-um ōṅkiṉa.

The word *mā* here cannot but refer to the mango tree since it is connected with the word *marutam* which denotes a kind of tree, by the copula *um*.

(3) *Ex.*—Mā-maṟutta malar-mārpiṉ (Puṟa. 7).

(By having wide chest (which enables) Goddess *Lakṣmī* to forsake others.)

That the word *mā* here refers to *Lakṣmī* is learnt from *cārpu* or context.

Note 1.—The word *viṉai* in the *sūtra* refers to not only the verbs that stand as predicates, but also to nouns that stand as such.

Ex.—I-m-mā vayiram. (This mango tree is of strong fibre.)

Note 2.—The word *cārpu* in the *sūtra* which means *context* will do; the mention of *vēṟupaṭu-viṉai* and *iṉam* have been added in the *sūtra* only for the sake of clearness.

54. ஒன்றுவினை மருங்கி னொன்றித் தோன்றும்
வினைவேறு படாஅப் பலபொரு ளொருசொல்
நினையுங் காலைக் கிளந்தாங் கியலும்.

Oṉṟu-viṉai maruṅki ṉ-oṉṟi-t tōṉṟum
Viṉai-vēṟu paṭāa-p pala-poru ḷ-oru-col
Niṉaiyuṅ kālai-k kiḷant-āṅ k-iyalum.

Words having different meanings should be clearly mentioned with proper adjuncts to enable the reader to understand its exact meaning, if they are followed by non-distinguishing verbs.

Ex.—Mā-maram vīḻntatu. (The tree *mā* fell down.)

Mā-vilaṅku vīḻntatu. (The animal *mā* fell down.)

Note 1.—Iḷampūraṇar, Nacciṉārkkiṉiyar and *Teyvaccilaiyār* take the first line in this *sūtra (i. e.) oṉṟu-viṉai maruṇki ṉ-oṉṟit-tōṉṟum* as a separate *sūtra* and the other two lines as one *sūtra*. *Iḷampūraṇar's* meaning for the former is that words having different meanings cannot definitely denote one object if they are followed by non-distinguishing verbs. For example, if one says *mā vīḻntatu* which means *mā* fell, the hearer cannot understand whether the speaker intends by the word *mā*, the tree *mā*, the beast *mā*, the beetle *mā* or Goddess *Lakṣmī*. If we take this interpretation, it is evident that there is no need for this *sūtra*.

Nacciṉārkkiṉiyar, on the other hand, says that this *sūtra* means that, if words having different meanings are followed by non-distinguishing verbs they, in association with certain other factors, denote specific objects. For instance if one says *mā vīḻntatu*, the hearer may understand what the word *mā* denotes if he takes into consideration the place and the time of stating that sentence. If so, it is evident that, since this idea is conveyed by the word *cārpu* in the previous *sūtra*; this *sūtra* is not necessary. *Teyvaccilaiyār* interprets this *sūtra* more or less in the same way as *Nacciṉārkkiṉiyar*. The only point of difference between them is that, according to the former, the word *piṟa-collotu* is understood before the word *oṉṟi* and according to the latter, *kālam iṭam mutaliyavaṟṟoṭu* is understood before it.

According to *Iḷampūraṇar* '*oṉṟi-t-tōṉṟum*' means 'appear without being distinguished' and according to the other two it means 'exist distinguished by being associated with other words or the time and place of speaking. All the three take *tōṉṟum* to be a finite verb. *Cēṉāvaraiyar*, on the contrary, takes it to be a relative present participle qualifying the word, *viṉai-vēṟu-paṭāa-p-pala-poruḷ-oru-col* in the next line.

The meaning given to the second and the third lines by *Iḷampūraṇar, Naccinārkkiniyar* and *Teyvaccilaiyār* is the same as that given by *Cēnāvaraiyar* for all the three lines.

From the foregoing reasons it may be evident that *Cēnāvaraiyar's* view that the three lines should be taken as one *sūtra* is sound.

55. குறித்தோன் கூற்றந் தெரித்துமொழி கிளவி.

Kurittōn kūrran terittu-moḻi kiḷavi.

The idea of the speaker or writer should be definitely expressed.

Note 1.—Kurittōn kūrram is the subject in the *sūtra*; the predicate is *āṭal-vēṇṭum*, which is understood; and *terittu-moḻi-kiḷavi* is the subjective compliment of the predicate and it may be taken as a *vinai-t-tokai* formed of the words *terittu-moḻinta* and *kiḷavi*.

Note 2.—Iḷampūraṇar, Cēnāvaraiyar, and *Naccinārkkiniyar* have given the above interpretation to the *sūtra*. But *Iḷampūraṇar* seems to take *kūrram* to mean 'idea', while *Cēnāvaraiyar* and *Naccinārkkiniyar* take it to mean 'difference'. Besides, *kūrram* seems to be in the nominative case according to *Iḷampūraṇar*, while it is, in the opinion of the other two, in the objective case governing *kurittōn*. And according to them both, *kurittōn* seems to be the subject and *terittu-moḻi*, the predicate. In that case *terittu-moḻi* should be considered the contracted form of *terittu-moḻika*, which is rare and the word *kiḷavi* should be taken to mean words.

Note 3.—Teyvaccilaiyār takes *terittumoḻi-kiḷavi* as the subject and *kurittōn-kūrram* as the logical predicate and *kūrram* to mean 'intention not expressed.' He adds that *um* and *ām* are understood in the *sūtra*. The example he gives is *Cēval-aṅ-koṭiyōn kāppa* (may the Cēval-bannered protect) (*Kuruntokai*, 1) where, he says, the word *cēval* which is applied to male horse, cock etc., here means cock since the author wants to describe the God *Murukan* who is cock-bannered. But it seems to me that it is the context that determines that the word *cēval* refers to cock.

Hence this example may come under the *sūtra 53.* *Iḷampūraṇar's* interpretation seems to be the best if we consider why this *sūtra* is placed after the previous three *sūtras.*

56. குடிமை யாண்மை யிளமை மூப்பே
அடிமை வன்மை விருந்தே குழூவே
பெண்மை யரசே மகவே குழவி
தன்மை திரிபெய ருறுப்பின் கிளவி
காதல் சிறப்பே செறற்சொல் விறற்சொலென்று
ஆவறு மூன்று முளப்படத் தொகைஇ
அன்ன பிறவு மவற்றொடு சிவணி
முன்னத்தி னுணருங் கிளவி யெல்லாம்
உயர்திணை மருங்கி னிலையின வாயினும்
அஃறிணை மருங்கிற் கிளந்தாங் கியலும்.

Kuṭimai y-āṇmai y-iḷamai m-ūppē
Aṭimai vaṉmai viruntē kuḻuvē
Peṇmai y-aracē makavē kuḻavi
Taṉmai tiri-peya r-uṟuppiṉ kiḷavi
Kātal ciṟappē ceṟaṟ-col viṟaṟ-col-eṉṟu
Ā-v-aṟu mūṉṟu m-uḷappaṭa-t tokaii
Aṉṉa piṟavu m-avaṟṟoṭu civaṇi
Muṉṉatti ṉ-uṇaruṅ kiḷavi y-ellām
Uyar-tiṇai maruṅki ṉilaiyiṉa v-āyiṉum
A∴ṟiṇai maruṅkiṟ kiḷantāṅ k-iyalum.

The eighteen words *kuṭimai* (status of a family, family), *āṇmai* (manliness, man), *iḷamai* (youth, young man, or woman), *mūppu* (old age, old person), *aṭimai* (slavery, slave), *vaṉmai* (strength, strong ally,) *viruntu* (feast, guest), *kuḻūu* (collection, crowd), *peṇmai* (feminine quality, woman), *aracu* (kingship, king), *makavu* (son-hood, daughter-hood : son, daughter), *kuḻavi* (childhood, child), *taṉmai-tiri-peyar* (noun denoting the change of quality,) *uṟuppiṉ-kiḷavi* (words pertaining to organs like *kuruṭu* (blindness, blind person), *muṭam* (lameness, lame person etc.,) *kātaṟ-col* (terms of endearment), *ciṟappu-c-col* (terms of honour), *ceṟaṟ-col* (terms of hatred, anger etc.), *viṟaṟ-col* (terms of valour) and similar ones take *a∴ṟiṇai* verbs even when they denote *uyartiṇai* objects.

Ex.—Tuñcā-k-kaṇṇa vaṭa-pula-t-t-aracē. (Puṟa. 31.)
(Kings of the north! keep awake.)

.. Koṭitē .... vēntu. (Kuṟaḷ 551.)
(Cruel is the King.)

Iṟaivaṟk-uṟuti payappat-ān tūtu. (Kuṟaḷ 690.)
(Ambassador is he who always brings forth credit to his King.)

Note 1.—The particle *um* in the word *nilaiyiṉa-v-āyiṉum* suggests that the above words are *aḵṟiṇai* when they denote abstract qualities and that they are *uyartiṇai* when they denote the objects having those qualities.

Note 2.—*Cēṉāvaraiyar* says that the words *kuṭimai, āṇmai, iḷamai, mūppu, aṭimai, vaṉmai, peṇmai, uṟuppiṉ-kiḷavi, ciṟappu-c-col, viṟaṟ-col* are only *aḵṟiṇai* and can denote *uyartiṇai* only when they are *ākupeyar*. *Ākupeyar* is the name given to a noun in a sentence when it denotes an object related to its ordinary meaning, as in the figure metonomy or synecdoche. It happens only when the litegal meaning of the word does not suit with the meaning of the predicate which follows it in a sentence. Before the predicate is used, it is not right to say that a word denotes something connected with its original meaning. Hence *Cēṉāvaraiyar's* view is not correct.

Note 3.—The need for this *sūtra* is this:—The words *kuṭimai, āṇmai* etc., are *aḵṟiṇai* in form but denote *uyartiṇai* objects in certain cases. In such cases the *sūtra*:—

Viṉaiyiṟ ṟōṉṟum pāl-aṟi kiḷaviyum
Peyariṟ ṟōṉṟum pāl-aṟi kiḷaviyum
Mayaṅkal kūṭā tam-mara piṉavē. (Tol. Col. 11.)

demands that *uyartiṇai* verbs should be used. But this *sūtra* sanctions the use of *aḵṟiṇai* verbs also.

57. கால முலக முயிரே யுடம்பே
பால்வரை தெய்வம் வினையே பூதம்
ஞாயிறு திங்கள் சொல்லென வரூஉம்

ஆயீ ரைந்தொடு பிறவு மன்ன
ஆவயின் வரூஉங் கிளவி யெல்லாம்
பால்பிரிந் திசையா வுயர்திணை மேன.

Kāla m-ulaka m-uyirē y-uṭampē
Pāl-varai teyvam viṉaiyē pūtam
Ñāyiṟu tiṅkaḷ col-l-eṉa varūum
Ā-y-ī r-aintoṭu piṟavu m-aṉṉa
Ā-vayiṉ varūuṅ kiḷavi y-ellām
Pāl-pirin t-icaiyā v-uyar-tiṇai mēṉa.

The ten words *kālam* (god of time), *ulakam* (world), *uyir* (soul), *uṭampu* (body), *pāl-varai-teyvam* (Supreme God), *viṉai* (fate), *pūtam* (elements :—earth, water, light, air, space), *ñāyiṟu* (sun), *tiṅkaḷ* (moon), *col* (Goddess Sarasvatī) and similar ones do not take *uyartiṇai* verbs (*i.e.*, *āṇpāl*, *peṇpāl* or *palarpāl* verbs) after them, but take only *aḵṟiṇai* verbs.

Ex.—Ulakam vaiyātu. (Kuṟaḷ 17)
(The world will not consider....)
Ulakam pacittatu. (The world suffered from hunger.)
Uyir ceṉṟatu. (Soul departed.)
Ñāyiṟu paṭṭatu. (Sun set.)
Tiṅkaḷ utittatu. (Moon rose) etc.

Note 1.—The word *kālam* is the *tatsama* of the Sanskrit word *kāla* which means *Yama*, the God of Death : *ulakam* is the *tadbhava* of *lōka* which means people; *uyir* and *uṭampu* respectively denote here the soul and the body of human beings. According to *Teyvaccilaiyār*, *col* means *Vēda*; but *Vēda* is not *uyartiṇai*; hence as is thought by *Iḷampūraṇar* and others, it means only *Sarasvatī*.

Note 2.—The need for this *sūtra* is this :—In the previous *sūtra* it is said that the words *kuṭimai*, *āṇmai* etc., which sometimes denote *uyartiṇai* objects and sometimes *aḵṟiṇai* qualities may take *aḵṟiṇai* verbs even when they denote *uyartiṇai* objects. The following *sūtra*, *Niṉṟāṅ kicaitta l-ivaṉ-iyal p-iṉṟē* suggests that they may also take *uyartiṇai* verbs as *aṭimai vantāṉ* without

any change in the form of the words *aṭimai* etc. But the words *kālam, ulakam* etc., mentioned in this *sūtra* never take *āṇpāl, peṇpāl* and *palarpāl* verbs unless there is a change in the form of words like *kālaṉ* for *kālam* etc.

Note 3.—The meaning given above is that accepted by *Iḷampūraṇar, Cēṉāvaraiyar* and *Nacciṉārkkiṉiyar.*

Note 4.—*Teyvaccilaiyār,* on the other hand, differs from them. He splits the *sūtra* into 2 sentences :–*kālam*. .*kiḷavi-y-ellām uyartiṇai mēṉa* ; (*avai*) *pāl pirinticaiyā*. (The words *kālam* etc., belong to *uyartiṇai* ; but they do not take *āṇpāl peṇpāl* or *palarpāl* verbs.) That they take *a*∴*ṟiṇai* verbs is sanctioned, according to him, by the *sūtra*—*Icaittalu m-uriya vēṟiṭattāṉa* (Tol. Col. 59).

There are three objections against *Teyvaccilaiyār's* interpretation. (1) That the words *kālam, teyvam* which denote gods are *uyartiṇai* is already learnt from the statement

Teyvañ cuṭṭiya peyar-nilai-k kiḷavi
Uyartiṇai maruṅkiṟ pāl-piriṅ t-icaikkum.

in the fourth *sūtra* of the *Kiḷavi-y-ākkam*. Hence it need not be repeated here. That the word *ulakam* when it means people is *uyartiṇai* has already been mentioned in Tol. Col. 2. (2) If the *sūtra* is split into two sentences, it gives room to *vākyabhēda* or sentence-split. (3) If the *sūtra*—*Icaittalu m-uriya vēṟiṭattāṉa* is taken to mention that *a*∴*ṟiṇai* verbs follow the words *kālam, ulakam* etc., there will then be no *sūtra* to sanction the usage *kālaṉ vantāṉ*.

Note 5.—This *sūtra* has to be taken as an *apavāda* or exception to the second part of Tol. Col. 4 and *icaittalum*... (Tol. Col. 59) has to be taken as an *apavāda* to this *sūtra* and *pratiprasava*—exception of the exception—to the second part of Tol. Col. 4.

58. நின்றாங் கிசைத்த லிவணியல் பின்றே.

Niṉṟ-āṅ k-icaitta l-ivaṇ-iyal p-iṉṟē.

It is not in their nature to take *uyartiṇai* verbs without modification in their form.

Note 1.—This *sūtra* suggests that the words *kuṭimai, āṇmai* etc., mentioned in Tol. Col. 56 may take *uyartiṇai* verbs without having any change in their form.

59. இசைத்தலு முரிய வேறிடத் தான.

Icaittal-u m-uriya vēṟiṭat tāṉa.

They (the words *kālam* etc.) may take *āṇpāl, peṇpāl* or *palarpāl* verbs in other places.

Ex.—Kālaṉ uyirai-k koṇṭāṉ. (Yama took away life.)

Ulakar pacittār. (People felt hungry.)

Note 1.—The word *vēṟiṭam* (other places) refers to change in their form like *kālaṉ* for *kālam* etc.

Note 2.— *Vēṟiṭam* is taken by *Teyvaccilaiyār* to refer to *a∴ṟiṇai*. It has already been mentioned under Tol. Col. 57 that it is not a satisfactory interpretation.

60. எடுத்த மொழியினஞ் செப்பலு முரித்தே.

Eṭutta moḻi-y-iṉañ ceppalu m-urittē.

A sentence which is expressed may suggest related ideas.

Ex.—'Kīḻai-c-cēri-k-kōḻi veṉṟatu' . eṉiṉ 'mēlai-c-cēri-k-kōḻi vīḻntatu' eṉpatu peṟa-p-paṭum.

(If it is said that the cock of the eastern side of the village came out victorious, it is suggested that the cock of the western side was defeated,)

Note 1.—It is worthy of note that it is not obligatory that the expression should always suggest related ideas. If one says *antaṇar vāḻka* (may the brahmans live), it does not suggest that *aracar* (kings) and *vaṇikar* (merchants) should not live long.

Note 2.—Iḷampūraṇar states under this *sūtra* that, if one says that the cock of the western side of the village came out victorious, it is evidently suggested that the cock of the eastern side was defeated and that, if one says that the man carrying a pot fell down, it is evidently suggested that the pot also fell down. He also adds that, if one says that cows and brahmans should live, it is not suggested that others should die. *Ceṉāvaraiyar* criticises him thus:—In the first two examples the suggested fact is *anyathāsiddha* or the invariable concomitant to the expressed fact. The suggested meaning comes only by *poruḷ-āṟṟal* or the suggestive power of the meaning of the sentence and not by *col-l-āṟṟal* or the suggestive power of the sentence. This objection cannot stand since he himself says that, if one says that virtuous man goes to Heaven, it is suggested that the sinner goes to Hell. The suggested meaning here is only from *poruḷ-āṟṟal*. In the third example he seems to have mistaken that *Iḷampūraṇar* meant that the words *ā* (cows) and *antaṇar* (brahmans) never meant related objects.

Iḷampūraṇar's example *ā vāḻka, antaṇar vāḻka* is exactly similar to *Ceṉāvaraiyar*'s example *Iḻivu aṟintū uṇpāṉkaṇ iṉpam eytum.*

61. கண்ணுந் தோளு முலையும் பிறவும்
பன்மை சுட்டிய சினைநிலைக் கிளவி
பன்மை கூறுங் கடப்பா டிலவே
தம்வினைக் கியலு மெழுத்தலங் கடையே.

Kaṇṇun tōḷu mulaiyum piṟavum
Paṉmai cuṭṭiya ciṉai-nilai-k kiḷavi
Paṉmai kūṟuṅ kaṭappā ṭ-ilavē
Tam-viṉai-k k-iyalu m-eḻuttalaṅ kaṭaiyē.

The words denoting limbs in plural number like *kaṇ* (eyes), *tōḷ* (shoulders), *mulai* (breasts) etc., need not denote the plural number unless they are followed by *palaviṉpāl* verbs.

Ex.—Avaḷ kaṇ-ṇallaḷ. (She is fair-eyed.)
Avaḷ kaṇṇāṟ kottai. (She is blind.)

Note 1.—The following point is worthy of note here. The words *kaṇ, tōḷ* etc., may denote singular or plural since the addition of the particle *kaḷ* to denote plural was only optional (*cf.* Tol. Col. 169). In the sentences like *kaṇ nontaṉa* (eyes ached), the word *kaṇ* is evidently plural since it is followed by the plural verb *nontaṉa*. Similarly in sentences like *kaṇ nontatu* *kaṇ* is evidently singular, since it is followed by the singular verb *nontatu*. But in expressions like *kaṇṇār kottai*, there is no element to ascertain whether *kaṇ* is singular or plural. Hence it may be singular or plural. Even if a man or woman is blind by one eye, he or she is said to be blind by common people. Similarly in the example *avaḷ kaṇ-ṇallaḷ* where *avaḷ* is the subject and *kaṇ-ṇallaḷ* is the predicate, there is no element to determine whether *kaṇ* is singular or plural. It may be singular or plural. If a woman has one of her eyes very fine, it may be said that she is fair-eyed. Among Tamils the expression *Kaṇṇaki mulai-y-ilāḷ* is frequently heard. It means that *Kaṇṇaki* is devoid of a breast since there were statues of *Kaṇṇaki* with one breast.

Note 2.—*Iḷampūraṇar, Cēṉāvaraiyar* and *Nacciṉārkkiṉiyar* interpret this *sūtra* thus :—The words *kaṇ, tōḷ* etc., which denote limbs and are plural in number need not be followed by a plural verb if they are not followed by verbs denoting their action : they may be followed by such verbs as suit the object or objects of which they are limbs. For example the word *kaṇ* may be followed by the singular predicate *nallaḷ* if the subject is *avaḷ* or *ivaḷ* and may be followed by the *palarpāl* predicate *nallar* if the subject is *avar* or *ivar* etc. In examples like *avaḷ kaṇ-ṇallaḷ,* the subject is *avaḷ* and the predicate is evidently the compound noun *kaṇ-ṇallaḷ.* Here what is the need for saying that *kaṇ* may not be followed by the verb *nallaṉa*. The intention of the speaker is to say something about the lady with respect to the fineness of her eyes and not to say anything about the eyes. Besides the word *kūrum* which means 'denoting' in the sentence *paṇmai kūrum kaṭappāṭila* does not convey any sense according to their interpretation. If their interpretation was correct, it should have been replaced by *koḷḷum.*

Note 3.—*Teyvaccilaiyār's* interpretation is this :—If the words *kaṇ, tōḷ* etc. are not followed by *palaviṉpāl* verbs, they may be

followed by *oṉṟaṉpāl* verbs like *kaṇ nontatu*, though such a sentence may mean 'eyes ached'. *Kaṇ* etc., in such cases may be taken as *jātyēkavacana*. Since the use of *jātyēkavacana* is sanctioned by the *sūtra*

Orumai cuṭṭiya peyar-nilai-k kiḷavi
Paṉmai-k k-āku m-iṭaṉumā r-uṇṭē. (Tol. Col. 461.)

and the sentence *paṉmai-kūṟuṅ kaṭappāṭilavē* found in this *sūtra* does not fit in with his interpretation, his interpretation also does not seem to be sound.

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ii. *Vērrumai-y-iyal*

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62. வேற்றுமை தாமே யேழெனமொழிப.

Vērrumai tāmē y-ēl-eṉa molipa.

It is said that cases are seven in number.

Note 1.—The word *tām* in the *sūtra* may be said to have been used either for the sake of euphony or to make up the number of syllables in the line.

Note 2.—*Ēl* is the old form of the modern *ēlu*. *Cf.* Tol. Elut. 389.

Note 3.—Case is called *vērrumai* since it brings the object denoted by the noun in some relation to the action denoted by the verb. The nominative case also is included under *vērrumai*, since the object denoted by the noun is made the subject of the action denoted by the verb. This point is clearly mentioned by *Teyvaccilaiyār*. *Cēṉāvaraiyar* seems to have missed to note this point. Hence he says, at first, that the nominative case is included under *vērrumai* since it is differentiated from other cases—accusative, instrumental etc. Being possibly not satisfied with this explanation he suggests an alternative reason that it is done so by the *chattri-nyāya* or the rule of the majority.

The vocative case is not included under the seven cases since it does not directly denote any relation of the noun to the verb which follows it. Hence it is mentioned separately in the next *sūtra*.

Note 4.—It is worth noting that *Tolkāppiyaṉār* has mentioned in the *sūtra*

Ai-oṭu ku-iṉ atu-kaṇ ṇ-eṉṉum
A-v-v-ā r-eṉpa vērrumai y-urupē. (Tol. Elut. 115)

that the *vērrumai-y-urupu* or *case-suffixes* are *six* in number and here the cases are *seven* in number. Hence it is evident that the nominative case has no suffix.

Note 5.—What is the *iyaipu* (*saṅgati*)—the relationship—of this chapter *Vēṟṟumai-y-iyal* to the previous one *Kiḷavi-y-ākkam*. The answer is found in *Note 5* under the first *sūtra* in *Kiḷavi-y-ākkam*. That is the opinion of *Teyvaccilaiyār*. But the other commentators—*Iḷampūraṇar*, *Cēṉāvaraiyar* and *Nacciṉārkkiṉiyar* have given different opinions on the point, which deserve a careful examination here.

Iḷampūraṇar says that the *Kiḷavi-y-ākkam* deals with the four kinds of *col* or word (*i.e.*) *peyar-c-col* or noun, *viṉai-c-col* or verb, *iṭai-c-col* and *uri-c-col* and the following chapter *Vēṟṟumai-y-iyal* deals with *peyar-c-col*.

Cēṉāvaraiyar condemns him for the following reasons :—

(1) If the *Vēṟṟumai-y-iyal* deals with nouns, the *sūtras*

Ellā-c collum poruḷ-kuṟit taṉa-v-ē. (Tol. Col. 155.)
Poruṇmai terital-uñ coṉmai teritalum
Colli ṉāku m-eṉmaṉār pulavar. (ibid. 156.)
Teripu-vēṟu nilaiyal-uṅ kuṟippiṟ ṟōṉṟal-um
Iru-pāṟ ṟ-eṉpa poruṇmai nilai-y-ē. (ibid. 157.)
Col-l-eṉa-p paṭupa peyar-ē viṉai-y-eṉṟu
Ā-y-iraṇ ṭeṉpa v-aṟintici ṉ-ōr-ē. (ibid 158.)
Iṭai-c-coṟ kiḷavi-y-u m-uri-c-coṟ kiḷavi-y-um
Avaṟṟu-vaḻi maruṅkiṟ ṟōṉṟu m-eṉpa. (ibid. 159.)

which deal with the definition and the classification of *col* or word and which are now found at the commencement of the *Peyar-iyal*, the fourth chapter, should have been mentioned at the commencement of this chapter.

(2) The *sūtras*

Kūṟiya muṟai-y-i ṉ-urupu-nilai tiriyātu
Īṟu-peyar-k k-āku m-iyaṟkaiya v-eṉpa. (Tol. Col. 69.)
Poruṇmai cuṭṭal viyaṅkoḷa varutal.... (ibid. 66.)
Peyar-nilai-k kiḷavi kālan tōṉṟā. (ibid. 70.)

which, in his opinion, deal with the definition of *peyar-c-col*—that it takes case-suffixes after it or it is followed by a predicate and that it does not denote tense unless it is a *toḻiṟ-peyar* or verbal noun—should have preceded the *sūtra*

Vēṟumai tāmē y-ēḻ-eṉa moḻipa. (Tol. Col. 62.)

Having thus condemned *Iḷampūraṇar* he states his own reasons which are as follows:—(1) The *Kiḷavi-y-ākkam* deals with the four kinds of words :—*peyar, viṉai, iṭai-c-col* and *uri-c-col* and this chapter with *peyar* and *iṭai-c-col* since the case-suffixes are *iṭai-c-col* and they have to be suffixed to *peyar.* (2) Since *peyar-c-col* is that which takes case-suffixes after it, the cases should be dealt with before nouns. (3) No other context is more befitting than this.

As regards the first reason, it may be noted that all the *sūtras* in the *Kiḷavi-y-ākkam* except the first *ten* deal only with sentences and not with words ; hence it cannot stand. If the second reason holds good, the *sūtras* Tol- Col. 66, 69 and 70 should have been mentioned at the commencement of this chapter as he himself says in his condemnation of *Iḷampūraṇar.* The third reason needs no answer.

Naccinārkkiṉiyar thinks that this chapter deals with all the four kinds of *col* as the *Kiḷavi-y-ākkam* does, since *vērrumai* has to deal sometimes with a *peyar,* sometimes with a *viṉai,* sometimes with an *iṭai-c-col* and sometimes with an *uri-c-col.* Since *uri-c-col* has nothing to do with case, his reason also cannot stand.

Hence the opinion of *Teyvaccilaiyār* appears to be sound.

63. விளிகொள் வதன்கண் விளியோ டெட்டே.

Viḷi-koḷ vataṉ-kaṇ viḷi-y-ō ṭ-eṭṭ-ē.

The cases are eight when vocative, which is used when one is addressed, is included among them.

Note 1.—The subject here is *vērrumai* mentioned in the previous *sūtra.*

Note 2.—*Teyvaccilaiyār* takes this *sūtra* and the previous one as one *sūtra.* This seems to be unsound since *Tolkāppiyaṉār* deals with the first seven cases in two chapters (*i. e.*) *Vērrumai-y-iyal* and *Vērrumai-mayaṅkiyal* and the vocative in a separate chapter *Viḷi-marapū* and uses the two predicates *moḻipa* and *eṭṭē* in

the two lines. Besides the subordinate position occupied by the vocative case in relation to other cases will be clearly seen only if the two lines are taken as different *sūtras*.

64. அவைதாம்,
பெயர் ஐ ஒடு கு
இன்அது கண்விளி யென்னு மீற்ற.

Avaitām,
Peyar ai oṭu ku
Iṉ-atu kaṇ-viḷi y-eṉṉu m-īṟṟa.

They are *peyar-vēṟṟumai* (nominative), *ai-vēṟṟumai* (accusative), *oṭu-vēṟṟumai* (instrumental), *ku-vēṟṟumai* (dative), *iṉ-vēṟṟumai* (ablative), *atu-vēṟṟumai* (genitive), *kaṇ-vēṟṟumai* (locative) along with *viḷi-vēṟṟumai*.

Note 1.—The subject in the *sūtra* is *avai* which refers to *vēṟṟumai* mentioned above in the *sūtra* 62; the predicate is the compound word *peyar-ai-oṭu-ku-iṉ-atu-kaṇ*; and the compound word *viḷi-y-eṉṉu-m-īṟṟa* is a *viṉai-y-āl-aṇai-y-um-peyar* or verbal noun which stands in adjectival relation to the compound word *peyar-ai-oṭu-ku-iṉ-atu-kaṇ*.

Note 2.—*Teyvaccilaiyār* says that this *sūtra* deals with *case-suffixes*. But since the case-suffixes have already been mentioned in Tol. Eḻut. 114, this *sūtra* would become unnecessary. Besides there would have been no sanction for *Tolkāppiyaṉār* to name the second case, the third case etc. as *ai-y-eṉa-p-peyar-iya-vēṟṟumai*, *oṭu-v-eṉa-p-peyariya-vēṟṟumai* etc. in the succeeding *sūtras* of this chapter.

Note 3.—*Cēṉāvaraiyar* says under this *sūtra* that, though *Tolkāppiyaṉār* has named the third, and the sixth cases as *oṭu-vēṟṟumai* and *atu-vēṟṟumai*, yet the suffixes *āṉ* and *a* also may respectively be used in the third and the sixth cases. So far as *āṉ* is concerned, he may be right since *Tolkāppiyaṉār* himself makes mention of it in the *sūtra*

Ku-ai- āṉ-eṉa varūu m-iṟuti....(Tol. Col. 108.)

But *Tolkāppiyaṉār* does not seem to have mentioned *a* as a case-suffix, nor has he made use of it as a genitive suffix. *Naṉṉūlār*, on the other hand, says so. How *a* began to be used as the genitive suffix will be discussed later. This statement of *Cēṉāvaraiyar* makes me infer that he may have been later than *Naṉṉūlār*.

65. அவற்றுள்,
எழுவாய் வேற்றுமை பெயர்தோன்று நிலையே.

Avarrul,
Eluvāy vērrumai peyar-tōṉru nilai-y-ē.

Of them the *peyar-vērrumai* is used to denote the doer or the subject of the active verb.

Note 1.—In the interpretation of this *sūtra* there is much difference of opinion. *Iḷampūraṇar*, *Nacciṉārkkiṉiyar* and *Teyvaccilaiyār* seem to agree in the point that this *sūtra* deals with the meaning of the nominative case though they differ in the method of arriving at it. *Iḷampūraṇar* seems to take *eluvāy vērrumai-p-peyar* as the subject and *(payaṉilai)-tōṉru-nilai* as the predicate. The word *payaṉilai* is taken here from the following *sūtra*. *Eluvāy-vērrumai-p-peyar*, according to him, means the *vērrumai-p-peyar* which is mentioned first (in the previous *sūtra*.) *Payaṉilai-tōṉru-nilai* means the state of the predicate following it. *Nacciṉārkkiṉiyar* seems to take *eluvāy-vērrumai* as the subject and *(peyar-payaṉilai)-tōṉru-nilai* as the predicate. He too takes the word *payaṉilai* from the next *sūtra*; but he introduces it in the middle of the compound word *peyar-tōṉru-nilai*, which does not seem to be appropriate. *Teyvaccilaiyār*, on the other hand, takes *eluvāy-vērrumai* as the subject and *peyar-tōṉru-nilai* as the predicate, but seems to take *payaṉilai-k-ku-mun* as being understood before *peyar-tōṉru-nilai*.

Since the *sūtras* 71, 73, 75, 77, 79 and 81 respectively deal directly with the meaning of the accusative, instrumental, dative, ablative, genitive and locative, it may be better if this *sūtra* also is interpreted in such a way that it may be said to deal *directly* with the meaning of the nominative case. Hence I venture to

suggest that the word *eḻuvāy* would have been used before the time of *Tolkāppiyan̲ār* to denote the subject of the verb as other technical expressions like *vēr̲r̲umai, peyar, vin̲ai, payan̲ilai* to denote case, noun, verb and predicate respectively. If so, *vēr̲r̲umai-p-peyar* which means 'the *vēr̲r̲umai* named *peyar*' may be taken as the subject and *eḻuvāy-tōn̲r̲u-nilai* as the predicate. In that case the meaning would be 'the nominative case is used to denote *eḻuvāy*'.

Note 2.—Cēn̲āvaraiyar, on the other hand, seems to think that this *sūtra* deals with the *form* of the noun in the nominative case. This does not seem to be sound for three reasons: (1) The meaning of the nominative case as *ceyvatŭ* or doer should be mentioned in this chapter since mention is made of it in the *sūtra*

Vin̲ai-y-ē ceyvatŭ ceya-p-paṭu poruḷē
Nilan̲-ē kālaṅ karuvi y-en̲r̲ā
In̲n̲atar̲ k-itu-payan̲-āka v-en̲n̲um
An̲n̲a marapi n̲-iranṭoṭu-n tokaii
Ā-y-eṭ ṭ-en̲pa toḻin̲-muta n̲ilai-y ē. (Tol. Col. 112.)

as one of the eight requisites for an action to take place. (2) The *sūtras* 71, 73 etc. deal directly with the *meaning* of the accusative case, the instrumental etc. (3) That there is no suffix for the nominative case is easily inferred from the two *sūtras* Tol. Col. 64 and Tol. Eḻut. 114 which respectively deal with the names of cases and the case-suffixes.

66. பொருண்மை சுட்டல் வியங்கொள வருதல்
வினைநிலை யுரைத்தல் வினாவிற் கேற்றல்
பண்புகொள வருதல் பெயர்கொள வருதலென்று
அன்றி யனைத்தும் பெயர்ப்பய னிலையே.

Poruṇmai cuṭṭal viyaṅ-koḷa varŭtal
Vin̲ai-nilai y-ŭraittal vin̲ā-v-ir̲ k-ēr̲r̲al
Paṇpu-koḷa varutal peyar-koḷa varutal-en̲r̲ŭ
An̲r̲i y-an̲aittŭm peyar-p-paya n̲ilai-y-ē.

The predicate to a subject may denote one of the following:—the existence of the subject, the wish or order of another

relating to the subject, the kind of action of the subject, question relating to the subject, the quality of the subject, and the number, class, order etc. of the subject.

Ex.—Poruṇmai-cuṭṭal

....Curattum
Tām-ē cellum tāyar-um uḷar-ē. (Tol. Poruḷ. 40.)
(There are mothers who themselves go to the desert.)

Viyaṅ-koḷa-varutal.

Vāṭuka v-iṟaiva-niṉ kaṇṇi y-oṉṉār
Nāṭu-cuṭu kamaḻ-pukai y-eṟitta lāṉē. (Puṟa. 3, 21. 22.)
(Oh king, let your garland fade on account of the fire with fragrant smoke burning the enemies' country.)

Viṉai-nilai-y-uraittal

Tāyi ṟūvā-k kuḻavi pōla
Ōvātu kūu-niṉ ṉ-uṭaṟṟiyōṟ nāṭē. (Pura. 6, 18, 19.)
(Your enemies' country cries un-interruptedly like children devoid of mother.)

Viṉā-v-iṟ-k-ēṟṟal.

Entai yāṇṭ-uḷaṉ kol ? (Puṟa. 135, 16.)
(Where is my lord ?)

Ivar yār ? (Puṟa. 201.)
(Who are these ?)

Paṇpu-koḷa-varutal.

Avar-ē......Kaṇṇu-k-k-iṉiyar. (Puṟa. 167.)
(But they..are beautiful to look at.)

Peyar-koḷa-varutal.

Yāṉ-ē tantai-tōḻaṉ. (Puṟa. 201.)
(I am (their) father's friend.)

Note 1.—This *sūtra* deals with the classification of the *payaṉilai* or predicate in a sentence. Is *Tolkāppiyaṉār* justified in dealing with the classification of *payaṉilai* without giving out its meaning? It is one of the technical terms used by his

ancients which he has made use of. In such cases he does not give the definition. Cf. *vēṟṟumai, viṉai* etc. Besides, the previous *sūtra* deals with *eḻuvāy* or the meaning of the first case. *Eḻuvāy* cannot exist without a predicate. Hence *Tolkāppiyaṉār* has dealt with the classification of *payaṉilai* here.

Note 2.—Almost all the commentators think that this *sūtra* and the previous one *suggest* that the definition of *peyar* or noun is 'that which is capable of taking case-suffixes or being followed by a predicate.' This is open to one objection. If *urupēṟṟal* or the taking of case-suffixes is a definition to *peyar*, the flaw of *anyōnyāśraya* or inter-dependence comes in :—A word becomes a noun if it is capable of taking case-suffixes and case-suffies are suffixed only to nouns :—Hence it may be said that, according to *Tolkāppiyaṉār*, *peyar* or noun is that which denotes a *poruḷ* or subject. This is evident from the designation *peyar* given to the noun. He suggests this in the *sūtra*

Ellā-c col-l-um poruḷ kuṟittaṉa-v-ē. (Tol. Col. 155.)

The commentators may have taken *urupēṟṟal* as a definition of *peyar* on the model of Sanskrit grammarians like *Pāṇini* who take *subantam* as the definition of noun. The flaw mentioned above does not arise in Sanskrit since the case-suffixes are added there to the *prātipadika* (the base of a noun as *dēva*) and not to nouns. *Tolkāppiyaṉār* may be said to agree with the definition given to noun in *Ṛgvēda Prātiśākhyā*–'*Dravyābhidhāyakam nāma.*'

Note 3.—*Cēṉāvaraiyar* says that, in the sentences *ā pala* (cows are many), *pala* is in the nominative case, though it is not followed by a predicate ; for it is capable of being followed by a predicate in other sentences like *pala uḷa* (there are many). According to other commentators, it cannot be taken so, since it is not followed by a predicate and since they take the previous *sūtra* to mean that the noun in the nominative case is followed by a predicate.

Note 4.—Though the purpose served by the expression *peyar-koḷa-varutal* in the *sūtra* may be said to be served by any one of the remaining five mentioned :—*poruṇmai-cuttal, viyaṅ-*

koḷa-varutal, viṉai-nilai-y-uraittal, viṉā-v ir-k-ūṟṟal and *paṇpu-koḷa-varutal,* yet *Tolkāppiyaṉār* seems to have mentioned it to show that words which are nouns in *form* and are used as logical predicates may be taken as predicates in grammar also.

67. பெயரி னாகிய தொகையுமா ருளவே
அவ்வு முரிய வப்பா லான.

Peyar-i ṉ-ākiya tokai-yu-m-ā r-uḷa-v-ē
A-v-v-u m-uriya v-a-p-pā lāṉa.

There are also compounds made up of nouns which, when they take predicates after them, are in the same category (*i.e.*) they stand in the nominative case.

Ex.—Paḻa-mutir-cōlai-malai-kiḻavōṉ-
peral-arum-paricil-nalkumati. (Tirumuru. 317, 295.)
([Gon Murukaṉ] the owner of the hill named Paḻa-mutircōlai will give (you) a reward which is very rare to get.)

Note 1.—The expression *peyariṉ-ākiya-tokai* means not only compounds all of whose members are nouns, but also compounds like *kol-kaḷiṟu* (elephant that killed, kills or will kill) whose final members are nouns. *A-p-pālāṉa* literally means 'in that case. Hence it means here 'when they take *payaṉilai* after them'

Note 2.—Though it appears that there are two sentences *peyariṉ-ākiya tokai-y-um uḷa* and *a-v-v-um uriya a-p-pālāna* in the *sūtra,* yet it is really one sentence. The prose order is *a-p-pālāṉa* (those that stand in that category), *a-v-v-um uriya* (those that deserve it (*i. e.*) those that can stand in the nominative case), *peyariṉ-ākiya tokaiyum* (compounds made up of nouns also), *uḷa* (are). *A-p-pālāṉa* and *a-v-v-um uriya* stand in adjectival relation to *peyariṉ-ākiya tokai. Um* after *tokai* is *ecca-v-ummai.* It suggests that, not only *peyar* mentioned in *sūtra* 65 can stand in the nominative case, but also compounds.

Note 3.—*Iḷampūraṇar* says that, in the opinion of some, the word *um* suggests that there are compounds made up of verbs

and nouns like *kol-kaḷiṟu*. But since the expression *peyariṉ-ākiya tokai* itself may be taken to mean compounds having nouns as their final member, it is better for *um* to connect *peyariṉ-ākiya tokai* with *peyar* as is mentioned above.

Cēṉāvaraiyar and *Nacciṉārkkiṉiyar*, on the other hand, take *um* to suggest that there are compounds made up of nouns and verbs. The reason for saying so is that they take the expressions like *nilaṅ-kaṭantāṉ* (he passed through the land) as a compound word and they have no authority to take so in any *sūtra* of *Tolkāppiyam*. This seems to me very unnatural for two reasons :- (1) The context is not suited to it. (2) The *sūtra* will have to be split into two :—*peyariṉ-ākiya tokai-y-um-ār uḷavē* and *a-v-v-um uriya a-p-pālāṉa* and the former part should be taken to *mean* 'there are compounds made up of nouns' and to *suggest* 'there are compounds made up of nouns and verbs', and the latter part 'they may be in the nominative case and take predicate after them'. Besides the suggested meaning of the former parts has to be left out of consideration here. That it is not necessary to take *nilaṅ-kaṭantāṉ* as a compound word will be dealt with in detail under the *sūtra*

Ellā-t- tokai-y-u m-oru-coṉ ṉaṭaiya. (Tol. Col. 420.)

Note 4.—Cēṉāvaraiyar states that *Iḷampūraṇar* has said that there are compounds like *kol-kaḷiṟu* made up of verbs and nouns and condemns that he is wrong in having said so. Both of them agree that expressions like *kol-kaḷiṟu* are *viṉai-t-tokai* and may stand in the nominative case; but they differ as regards the part *kol*. *Iḷampūraṇar* takes it to be the curtailed form of the relative participle *koṉṟa* or *kollum*, while *Cēṉāvaraiyar* takes it as *dhātu* or root and mentions that the compounds like *kol-kaḷiṟu* are *nityasamāsa* or unsplittable compounds. *Iḷampūraṇar's* opinion seems to be better in consideration of the expression *kālattiyalum* in the *sūtra*

Viṉaiyiṉ-ṟokuti kālat t-iyalum. (Tol. Col. 415.)

Note 5.—Cēṉāvaraiyar says that, according to *Iḷampūraṇar*, this *sūtra* sanctions that the compounds may take predicates and the *sūtra*—*Ellā-t tokai-y-u m-oru-coṉ-ṉaṭaiya* (Tol. Col. 120.)

sanctions that they may be used in the nominative case, and he is wrong in having said so. On careful examination of his commentary on the two *sūtras*, *Iḷampūraṇar* does not seem to have had that opinion.

68. எவ்வயிற் பெயரும் வெளிப்பட
அவ்விய னிலையல் செவ்வி தெ

E-v-vayiṟ peyar-um veḷippaṭa-t tōṉṟi
A-v-v-iya ṉilaiyal cevvi t-eṉpa.

It is said that it is advisable for every noun to be mentioned explicitly in such places (*i. e.*) when they take predicates after them.

Ex.—(Nī) niṉ-coṟ-peyaral. (Puṟa. 3.)
(You should not break your word.)

Note 1.—The word *cevvitu* in the *sūtra* suggests that there may be expressions where the subject is not used. For instance verbs in the second, and the first, person are generally used without their subject.

Note 2.—*Iḷampūraṇar* gives a different meaning to the *sūtra*:—the words mostly assume when they take case-suffixes the same form as the one they take in the nominative case. *Cēṉāvaraiyar* and *Teyvaccilaiyār* have given the meaning mentioned above. *Nacciṉārkkiṉiyar* gives both. The interpretation of *Cēṉāvaraiyar* and *Teyvaccilaiyār* seems to be suitable to the context.

69. கூறிய முறையி னுருபுநிலை திரியாது
ஈறுபெயர்க் காகு மியற்கைய வென்ப.

Kūṟiya muṟai-y-i ṉ-urupu-nilai tiriyātu
Īṟu-peyar-k k-āku m-iyaṟkaiya v-eṉpa.

The case-suffixes mentioned above (in Tol. Eḷut. 114) are suffixed without any modification in form to nouns.

Note 1.—All the four commentators give the same meaning as is mentioned above. But *Iḷampūraṇar*, *Cēṉāvaraiyar* and

Teyvaccilaiyār differ in their opinion regarding the purpose served by the expression *nilai tiriyātu* in the *sūtra.* *Naccinārk-kiṉiyar* agrees with *Cēṉāvaraiyar.* *Iḷampūraṇar* says that, since it is mentioned in the *sūtra*

Avaitām,
Muṉṉum piṉṉu.moḻi-y-aṭuttu varutalum
Tam-mīṟu tiritalum...... (Tol. Col. 251.)

that *iṭai-c-col* will undergo modification in form, it is stated here that case-suffixes, though they are *iṭai-c-col,* do not undergo modification. *Cēṉāvaraiyar* thinks that the case-suffixes do not form part and parcel of nouns as verbal terminations are of verbs *Teyvaccilaiyār* states that it suggests that nouns in Tamil do not undergo any modification in form when they take case-suffixes as nouns in Sanskrit. *Iḷampūraṇar's* opinion seems to be correct.

Note 2.—What is the purpose served by this *sūtra* ? It is this *sūtra* that explicitly states that the case-suffixes in Tamil are *suffixed* to nouns. The need for this *sūtra* will be highly appreciated if we note that there are languages in the world which denote the case relation in diverse ways.

Note 3.—*Cēṉāvaraiyar* thinks that this *sūtra* suggests that *urupēṟṟal* comes under the definition of a noun. That it does not appear to be so has already been pointed out under *sūtra 66.*

70. பெயர்நிலைக் கிளவி காலந் தோன்றா
தொழினிலை யொட்டு மொன்றலங் கடையே.

Peyar-nilai-k kiḷavi kālan tōṉṟā
Toḻiṉilai y-oṭṭu m-oṉṟ-alaṅ kaṭai-y-ē.

Nouns except a class of *toḻiṟ-peyar* or verbal nouns do not denote time.

Ex.—Cel-virun t-ōmpi varu-viruntu *pārttiruppāṉ*
Nal-viruntu vāṉat t-avarkku. (Kuṟaḷ. 86.)

(He who, after welcoming the out-going guests, is expecting the in-coming guests will become a fine guest to gods.)

Note 1.—Even though it seems at first sight that this *sūtra* enjoins what is evident (*i. e.*) that nouns do not generally denote time, yet it is this *sūtra* that explicitly reveals to us the one peculiarity of the Tamil language, that the *forms of finite verbs* may be taken as nouns and declined. For instance the word *pārttiruppāṉ* in the example mentioned above is in form a finite verb; but here it is used as a noun. It may be declined exactly as a noun:—*pārttiruppāṉai, pārttiruppāṉāṉ* etc. It then means 'he who is expecting'

Note 2.—The meaning of this *sūtra* according to the four commentators is in essence the same. According to all of them the forms like *pārttiruppāṉ* may be used as nouns. But they arrive at it in different ways:—*Iḷampūraṇar*, *Cēṉāvaraiyar* and *Teyvāc-cilaiyār* take *peyar-nilai-k-kiḷavi* to mean nouns and *toḻil-nilai* verb. *Nacciṉārkkiṉiyar*, on the other hand, takes *peyar-nilai-k-kiḷavi* to mean *peyar-k-kiḷavi* (nouns) and *nilai-k-kiḷavi* (verbal nouns of the form *varutal, pōtal* etc.). This splitting of *peyar-nilai-k-kiḷavi* into two parts seems to be unnatural and unnecessary, since its purpose is served by the word *oṉṟu* in the second line. *Toḻil-nilai-y-oṭṭum-oṉṟu* evidently means one of *toḻir-peyar*. *Iḷampūraṇar* states that some take *toḻiṉilai* as an adjunct to *peyar-nilai-k-kiḷavi* and interpret the whole expression to denote *toḻirpeyar* of the class *varutal, pōtal* and take *oṭṭum-oṉṟu* in the sense (*kālam*) *oṭṭum-oṉṟu* so that it may denote *toḻirpeyar* which takes tense-sign. They have done so perhaps on account of the fact that nouns generally have no tendency to denote tense. But taking *toḻiṉilai* to qualify *peyar-nilai-k-kiḷavi* is not natural.

Oṭṭum is a particle of comparison in the opinion of *Cēṉā-varaiyar* and a relative participle in the opinion of others.

71. இரண்டா குவதே
ஐயெனப் பெயரிய வேற்றுமைக் கிளவி
எவ்வழி வரினும் வினையே வினைக்குறிப்பு
அவ்விரு முதலிற் றோன்று மதுவே.

Iraṇṭā kuvatē
Ai-y-eṉa-p peyariya vēṟṟumai-k kiḷavi
E-v-vaḻi variṉum viṉai-y-ē viṉai-k-kuṟippu
A-v-viru mutaliṟ ṟōṉṟu m-atu-v-ē.

The second case called *ai* denotes the direct object of a verb or an appellative verb.

Ex.—Vaḻi-paṭuvōrai val-l-aṟiti. (Puṟa. 10.)
(You easily understand those that submit.)

Nalliyakkōṭaṉai* y-uṭaiyai. (Puṟa. 176.)
(You have Nalliyakkōṭaṉ.)

Aṟṟai-t-tiṅkaḷ....
Entai*-y-um uṭai-y-ēm....
Iṟṟai-t-tiṅkaḷ yām
....entai*-y-um ilam-ē. (Puṟa. 112.)
(We had our father that day, but now we do not have him.)

Note 1.—All the four commentators take the *sūtra* to consist of two sentences:—*ai-y-eṉa-p-peyariya vēṟṟumai-k-kiḷavi iraṇṭā-kuvatē*, and *atu-e-v-vaḻi variṉum viṉai-y-ē viṉai-k-kuṟippu a-v-v-iru-mutaliṟ ṟōṉṟum.* Since *ai* as the second case is known by the *sūtra* 64, and since, if this *sūtra* is taken to contain two sentences expressing different ideas, it will give room to *vākya-bhēda* or sentence-split, it is preferable to take the word *iraṇṭākuvatu* to be the adjunct of *ai-y-eṉa-p-peyariya-vēṟṟumai-k-kiḷavi* and the compound word *viṉai-y-ē-viṉai-k-kuṟipp-a-v-v-iru-mutaliṟ-ṟōṉṟumatu* as the predicate of *ai-y-eṉa-p-peyariya-vēṟṟumai-k-kiḷavi.*

Note 2.—The terms *iraṇṭāvatu vēṟṟumai, mūṉṟāvatu vēṟṟumai* etc., to denote the accusative case, the instrumental etc., are, in the opinion of the author of *Pirayōka-vivēkam*, the translation of *dvitīyā-vibhaktiḥ, tṛtīyā-vibhaktiḥ* etc. found in Sanskrit.

Note 3.—All the four commentators agree in the interpreta tion of the first two lines of the *sūtra* :—(*i.e.*) the case *ai* is the second. And *Iḷampūraṇar, Cēṉāvaraiyar* and *Nacciṉārkkiṉiyar* agree in the *sense* conveyed by the third and the fourth lines—(*i.e.*) *ai* denotes the direct object of a verb or an appellative verb.

* The accusative case-suffix *ai* is dropped here.

But they disagree in the interpretation of the expression *viṉai-y-ē viṉai-k-kuṟippa-v-v-iru-mutal*:—*Iḷampūraṇar* takes it to mean either, that which qualifies a verb or an appellative verb, or, that which has a verb or an appellative verb for its *nimitta* or cause. If we take the former interpretation, the same may hold good for the third case, the fourth case, the fifth case and the seventh case. The latter interpretation is against the *sūtra*

Viṉai-y-ē ceyvatu ceya-p-paṭu poruḷē

....

Ā-y-eṭ ṭ-eṉpa toḻiṉ-muta ṉilai-y-ē. (Tol. Col. 112.)

where it is said that *ceya-p-paṭu-poruḷ* or the direct object is one of the *causes* for an action to take place. *Cēṉāvaraiyar* takes the words *viṉai* and *viṉaikkuṟippu* to mean, 'the object of *viṉai*' and 'the object of *viṉai-k-kuṟippu*.' There is need for this laboured interpretation if the expression *viṉai-y-ē-viṉai-k-kuṟip-pavviru-mutal* cannot give the desired meaning otherwise. But *Nacciṉārkkiṉiyar* takes it to mean the *mutaṉilai* or *kāraṇa* of *viṉai* or *viṉai-k-kuṟippu*. This seems to me to be the correct one. Here the word *mutal* stands for the word *toḻiṉ-mutal* stated in the *sūtra 112*. It is taken to mean here *ceya-p-paṭu-poruḷ* since *ceyvatu*, *karuvi* etc., are mentioned in *sūtras 65, 73* etc. to be the meaning of the first case, third case, etc.

Teyvaccilaiyār takes the word *viṉai* to mean *ceyal* or action and the word *viṉai-k-kuṟippu* to mean *viṉai-y-āṟ kuṟikkappaṭṭa poruḷ*—the object denoted by the verb. This interpretation does not seem to me to be satisfactory,

Note 4.—*Cēṉāvaraiyar*, in his commentary, states that the *ceya-p-paṭu-poruḷ* or object is of three kinds:—*iyaṟṟa-p-paṭuvatu* (that which is made), *vēṟu-paṭukka-p-paṭuvatu* (that which is transformed) and *eyta-p-paṭuvatu* (that which is reached). This is exactly the translation of the following *kārikā* in the *Vākya-padīya* of *Bhartṛhari*:

Nirvartyañ-ca vikāryañ-ca
Prāpyañ-ca trividham matam |
Tatrēpsitatamam karma........|| (Vākya. iii, 4.)

Note 5.—I venture to doubt whether the original reading was *tōṉṟuvātu* instead of *tōṉṟumatu* in the last line of the *sūtra*. It is left for scholars to decide.

72. காப்பி னொப்பி னூர்தியி னிழையின்
ஒப்பிற் புகழிற் பழியி னென்றா
பெறலி னிழவிற் காதலின் வெகுளியின்
செறலி னுவத்தலிற் கற்பி னென்றா
அறுத்தலிற் குறைத்தலிற் றொகுத்தலிற் பிரித்தலின்
நிறுத்தலி னளவி னெண்ணி னென்றா
ஆக்கலிற் சார்தலிற் செலவிற் கன்றலின்
நோக்கலி னஞ்சலிற் சிதைப்பி னென்றா
அன்ன பிறவு மம்முதற் பொருள
என்ன கிளவியு மதன்பால வென்மனார்.

Kāppi ṉ-oppi ṉ-ūrti-y-i ṉ-iḻai-y-iṉ
Ōppiṟ pukaḻiṟ paḻi-y-i ṉ-eṉṟā
Peṟal-i ṉ-iḻaviṟ kātaliṉ vekuḷi-y-iṉ
Ceṟali ṉ-uvattaliṟ kaṟpi ṉ-eṉṟā
Aṟuttaliṟ kuṟaittaliṟ ṟokuttaliṟ pirittaliṉ
Niṟuttal-i ṉ-aḷavi ṉ-eṇṇi ṉ-eṉṟā
Ākkaliṟ cārtaliṟ celaviṟ kaṉṟaliṉ
Nōkkali ṉ-añcaliṟ citaippi ṉ-eṉṟā
Aṉṉa piṟa-v-u m-a-m-mutaṟ poruḷa
Eṉṉa kiḷavi-y-u m-ataṉ-pāl-a v-eṉmaṉār.

They say that the accusative case denotes the direct object which exists as things that are protected, compared, used as vehicle, made, scared away, praised, despised, acquired, lost, loved, scorned, destroyed, appreciated, learned, cut, decreased, gathered, separated, weighed, measured, counted, improved in condition, depended upon, reached, detested, seen, feared, shattered etc.

Ex.—Kāppu.

1. A-m-malai kākkum..naḷḷi-y-avaṉ (Puṟa. 150).
(He is Naḷḷi protecting that mountain.)

2. Eyil ōmpātŭ (Puṟa. 40).
(Without protecting the fort.)

Oppŭ.

1. Uvavu-mati, mālai-veṇ-kuṭai okkum (Puṟa. 60).
(The full-moon compares itself with the white umbrella with garlands hanging from it.)

2. Oḷ-ḷ-eri puraiyu m-uru-keḻu pacum-puṭ-kiḻḻi-vaḷa-vaṉ (Puṟa 70).
(Kiḻḻi-vaḷavaṉ with anklets made of refined gold of fine colour resembling the well-lit fire).

Ūrti.

Tērai ūrum.
(He has a chariot for his vehicle.)

Iḻaippŭ.

1. Kiḻavaṉai neruṅki iḻaittŭ (Tol. Poruḷ. 150).
(Having approached the lover and said.)

2. Eyilai iḻaittāṉ.
(He painted the fort.)

Ōppŭ.

Kaḻaṉi-p paṭu-puḷ-ḷ-ōppunar (Puṟa. 29).
(Those who scare away the birds in the fields,)

Pukaḻ.

1. Periyōrai viyattalum ilam (Puṟa. 192).
(We have not praised the great.)

2. Niṟ paḻicci-c-cēṟum (Puṟa. 113).
(We shall go after praising you.)

Paḻi.

1. Ciṟiyōrai ikaḻtal ataṉiṉum ilam (Puṟa. 192).
(Much less have we despised the low.)

2. Illārai y-ellārum eḷḷuvar (Kuṟaḷ, 752).
(All will despise the destitute.)

Peṟal.

1. Yāṉai iṉattoṭù peṟṟaṉar (Puṟa. 153).
(They received elephants with the trappings.)

2. Peṟuvar peṇṭir peruñ-ciṟappù (Kuṟaḷ. 58).
(Women will receive great honour.)

Iḻavu.

Avaṉ poruḷai iḻakkum.
(He loses his property.)

Kātal.

Taṉṉai-t-tāṉ kātalaṉ-āyiṉ (Kuṟaḷ, 209).
(If he loves himself)

Vekuḷi.

Pakaivarai vekuḷum araca̱ṉ.
(King who scorns his enemies.)

Ceṟal.

Pēṇārai-t-teṟutalum (Kalit: 11).
(Destroying those who do not surrender.)

Uvattal.

1. Īṉṟa poḻutiṟ perituvakkum taṉmakaṉai-c-cāṉṟōṉ-eṉa-k kēṭṭa tāy (Kuṟaḷ. 69).
(The mother who hears that his son is a great man feels highly pleased with the time when she gave birth to him.)

2. Nilai-y-illā-p poruḷaiyum naccupa (Kalit. 8).
(They like to have even transient wealth.)

Kaṟpù.

Pallavai kaṟṟum payam-ilarē (Kuṟaḷ. 728).
(They are of no use though they are highly learned.)

Aṟuttal.

1. (Nī) tū aṟuttaliṉ (Maturai-k-kāñci, 188)
(Since you destroy (their) might.)

2. Paciyai māṟṟuvār (Kuṟaḷ. 225)
(They will destroy hunger.)

3. Iḷaitāka muṇ-maraṅ kolka (Kuṟaḷ. 879).
(Destroy the thorny tree at its infancy.)

Kuṟaittal

1. Avaṉ marattiṉ uyarattai-k kuṟaikkum.
(He shortens the height of the tree.)

2. Allaṟ-paṭ ṭ-āṟṟā t-aḻuta-kaṇ ṇīr-aṉṟē
Celvattai-t tēykkum paṭai (Kuṟaḷ. 555).
(Tears coming out of the eyes of the subjects who are not relieved of their distress form the means of reducing [king's] wealth)

Tokuttal.

1. Toḻu-v-iṭai āyan tokumiṉ (Tol. Poruḷ. 58. Nac.).
(Collect the cows at the cow-stall.)

2. Avaṉ nellai-t tokukkum.
(He gathers paddy.)

Pirittal.

Avaṉ vēliyai-p pirikkum.
(He divides the hedge.)

Niṟuttal.

Nillā v-ulakattu nilaimai tūkki (Perumpāṇ. 465)
(Having weighed the transitory nature of this world.)

Aḷattal.

Avai y-aḷantu aṟiyiṉum (Puṟa. 20).
(Though one understands [their limit] by measuring them.)

Eṇṇutal.

Tuṟantār perumai tuṇai-k-kūṟiṉ vaiyattu
Iṟantārai y-eṇṇi-k-koṇṭ aṟṟu (Kuṟaḷ 22).
(Recounting the greatness of those who have renounced the pleasures of life is similar to the counting of the deceased in this world.)

Ākkal.

Uvantārai y-ākkalum (Kuṟaḷ, 264)
(Improving the condition of those who are friendly)

Cārtal.

1 A-n-nilai[1] y-aṇuka vēṇṭi (Perumpāṇ. 467)
(Desiring to approach the highest bliss)

2. Neṭun-tēr ēṟi (Puṟa. 145).
(Having got up the lofty chariot)

Celavu.

Niṟ paḻicci-c cēṟum[2] (Puṟa. 113),
(We shall go after praising you)

Kaṉṟal.

Cūtiṉai-k-kaṉṟum.
(He detests playing at dice)

Nōkkal.

1. Uyaṅku-paṭar varuttamu m-ulaivu nōkki. (Puṟa. 150)
(Having noted the growing misery and indigence)

2. Iruvarai-k kāṇīrō (Kalit. 9).
(Will you see both ?)

Añcal.

Paḻi y-añci (Kuṟaḷ. 44).
(Fearing the slander)

1. Note that the expression *a-n-nilai* is the literal translation of the Upaniṣadic expression *tat padam*.

2. *Cel + tum = cēṟum*.

Citaipu.

Pūn-kaṅ-makaḷir puṉai-nalañ citaikkum
Māya makiḷ naṉ parattaimai (Kalit. 75).
(Harlotry which destroys the virtue of flower-eyed women)

Note 1.—In some of the examples given above the second case-suffix is dropped. If the noun in the objective case precedes the verb which it qualifies, the suffix may be dropped on the strength of the *sūtra*

Iṟutiyu m-iṭaiyu m-ellā v-urupum
Neṟi-paṭu poruḷvayi ṉilavutal varaiyār. (Tol. Col. 103)

according to all commentators except *Teyvaccilaiyār.* The latter thinks that it is inferred from the *sūtra*

Ai-y-uṅ kaṇ-ṇ-u m-allā-p poruḷ-vayiṉ
Mey-y-urupu tokāa v-iṟuti yāṉa. (Tol. Col. 105)

If the noun follows the verb, even then the second case-suffix may be dropped on the strength of the *sūtra* Tol. Col. 105 noted above.

Note 2.—In the examples given above some nouns in the objective case govern verbs and others appellative verbs.

Note 3.—*Iḷampūraṇar* takes this *sūtra* and the previous one as one *sūtra.* If so, it gives room for sentence-split.

Note 4.—What does this *sūtra* deal about? It deals about the special meanings of the second case-suffix *ai.* The previous *sūtra* says that its general meaning is *ceya-p-paṭu-poruḷ.* It may be explained thus. In the word *ūrai* in the expression *avaṉ ūrai-k kākkum*, the part *ūr* means village and the case-suffix *ai* near the verb *kākkum* suggests that *ūr* is the object of being protected. The special meanings of the suffix are determined by the verbs which the noun in the objective case governs. Since a noun may be the object to any transitive verb, it is not possible to exhaust all the transitive verbs in the *sūtra*. Hence the expression *aṉṉa piṟavum* (others similar to them) is used here.

One may say that this *sūtra* is unnecessary, since the purpose served by it is realised in a general way by the previous *sūtra*. It is true; it seems to me that the special meanings of the second case-suffix mentioned here were those mentioned by his predecessors and out of regard for them he has codified them here. This is suggested by the word *eṉmaṉār* at the end of the *sūtra*.

Note 5.—The word *celavu* in the *sūtra* suggests that the root *cel* was transitive at the time of *Tolkāppiyaṉār*. Thus the Tamil sentence *avaṉ ūrai-c cellum* (he goes to the village) is exactly similar to the Sanskrit sentence *saḥ grāmam gacchati*. But now the root *cel* is not so used. Hence we meet with the expression *avaṉ ūrukku-c cellum* instead of *avaṉ ūrai-c cellum.*

Note 6.—The expression *a-m-mutaṟ-poruḷa* in the *sūtra* is a *viṉai-y-āl-aṇaiyum-peyar* standing as an adjunct to the noun *kiḷaviyum* and *mutaṟ-poruḷ* means *ceya-p-paṭu-poruḷ*. The word *atu* in *ataṉ-pāla* refers to *iraṇṭām vēṟṟumai* mentioned in the previous *sūtra*. *Iṉ* used after the words *kāppu*, *oppu* etc. is only *cāriyai*. *Eṉṟā* used after the words *paḻiyiṉ*, *kaṟpiṉ*, *eṇṇiṉ*, *citaippiṉ* is only an *iṭai-c-col* used in the sense of the conjunction *and*.

73. மூன்றா குவதே
ஒடுவெனப் பெயரிய வேற்றுமைக் கிளவி
வினைமுதற் கருவி யனைமுதற் றதுவே.

Mūṉṟā kuvatē
Oṭu-v-eṉa-p peyariya vēṟṟumai-k kiḷavi,
Viṉai-mutaṟ karuvi y-aṉai-mutaṟ ṟatuvē.

The third case called *oṭu* denotes the agent or instrument of an action.

Ex.—1. Nīroṭu niṟainta. . .kaṇ (Puṟa. 164).
(Eyes filled with tears.) (agent.)

2. (Peru-nāvāy) kaṭuṅ-kāl-oṭu karai cēra (Maturaik-kāñci-78).
(Big ships reaching the shore with the help of strong winds.) (instrument.)

Pal-yāṉai-y-u m-ampoṭu tuḷaṅki (Puṟa 63).
(Many elephants being shattered with arrows.)
(instrument.)

Note 1.—Though *Tolkāppiyaṉār* has mentioned only *oṭu* in this *sūtra* as well as in Tol. Eḻut. 114, yet he mentions *āṉ* as a suffix in the *sūtras*

Ompaṭai-k kiḷavik k-ai-y-u m-āṉ-um
Tām-piri v-ilavō tokai-varu kālai. (Tol. Col. 97.)
Ku-ai āṉ eṉa varūu m-iṟuti
A-v-v-oṭu civaṇuñ ceyyu ḷuḷḷē (*ibid.* 108.)

after the second case-suffix *ai.* Besides he himself makes use of *āṉ* in many *sūtras* composed by himself.

Cf. Colliya *muṟaiyāṟ* collavum paṭumē (Toḷ. Poruḷ. 5).
Paṅkaruñ ciṟappiṟ pallāṟ ṟāṉum (Tol. Poruḷ. 78).

Note 2.–Though the suffix *oṭu* was used in Ancient Literature to denote agent and instrument, yet it began to be rarely used to denote them even at the time of *Cēṉāvaraiyar.* This is seen from his statement *viṉai-mutal karuvi-k-kaṇ oṭu-v-eṉ-urupu i-k-kālat-t-aruki-y-allatu vārātu.* (The suffix *oṭu* is not now used except rarely to denote agent or instrument). In Modern Literature the suffix *oṭu* is used only to denote *association.*

Note 3.—Dr. Caldwell remarks that " Dravidian Grammarians have arranged the case-system of their nouns in the Sanskrit order, and in doing so have done violence to the genius of their own grammar. . .The conjunctive case, though it takes an important position in the Dravidian languages have been omitted in each dialect from the list of cases or added on to the instrumental case simply because Sanskrit knows nothing of it as separate from instrumental. The conjunctive or social stands in greater need of a place of its own in the list of cases in the languages than in Sanskrit, seeing that in these it has several case-signs of its own, whilst in Sanskrit it has none ". (C. D. G. pp. 277, 278). He has made this remark so far as Tamil is concerned on the strength of *Naṉṉūl* commentaries which mention that the suffixes *āṉ* and

āl alone denote agent and instrument and *oṭu* denotes only association. But from this *sūtra* and the next and usage in Ancient Tamil Literature, it is evident that both *oṭu* and *āṉ* were used to denote all the three—agent, instrument and association.

Aivaroṭu ciṉaii īr-aimpatiṉmarum porutu kaḷattoḻiya
(Puṟa. 2.) (Agent.)
(So that the hundred may die in battle being treated with indignation by the five.)

Peru-nāvāy kaṭuṅ-kāloṭu karai cēra
(Maturaikkāñci, 78.) (Instrument.)
(The big ship reaching the shore on account of the strong wind.)

Niṉ irum-pēr-okkaloṭu tiṉm (Puṟa. 150.)
(Eat with your large retinue.) (Association.)

Tīyiṉāṟ cuṭṭa puṇ (Kuṟaḷ 129.)
(The wound caused by fire.) (Instrument.)

Tūṅku-kaiyāṉ ōṅku naṭaiya (Puṟa. 22.)
(Those having majestic gait with their waving hands.) (Association.)

Note 4.—It seems only *oṭu* and *āṉ* were the original suffixes of the third case. *Ōṭu* may have been lengthened to *ōṭu* for the sake of metre and *āṉ* might have metamorphosed to *āl* so that both *ōṭu* and *āl* also joined with them later on; hence the third case suffixes may be considered to have had both morphological and semantic changes.

74. அதனி னியற லதற்றகு கிளவி
அதன்வினைப் படுத லதனி னாதல்
அதனிற் கோட லதனொடு மயங்கல்
அதனொ டியைந்த வொருவினைக் கிளவி
அதனொ டியைந்த வேறுவினைக் கிளவி
அதனொ டியைந்த வொப்ப லொப்புரை
இன்னா னேது வீங்கென வரூஉம்
அன்ன பிறவு மதன்பால வென்மனார்

Ataṉi ṉ-iyaṟa l-ataṟṟaku kiḷavi
Ataṉ-viṉai-p paṭuta l-ataṉi ṉ-ātal
Ataṉiṟ kōṭa l-ataṉoṭu mayaṅkal
Ataṉō ṭ-iyainta v-oru-viṉai-k kiḷavi
Ataṉō ṭ-iyainta vēṟuviṉai-k kiḷavi
Ataṉō ṭ-iyainta v-oppa l-oppurai
Iṉ-ṉ-ā ṉ-ētu v-īṅkoṉa varūum
Aṉṉa piṟa-v-u m-ataṉ-pāla v-eṉmaṉār.

They say that the instrumental case denotes the object that stands as the material cause, the object that serves as an appropriate cause, the agent of an action, the object that is responsible for one's present state, the object of exchange, the object that is mixed with another, the object in company with another doing the same action, the object in company with another incapable of doing the same action, the object of unsuitable comparison, the object of particular description with reference to limbs, senses etc., and cause etc.

Ex.—Ataṉiṉ-iyaṟal.

Poṉṉāṉ iyaṉṟa paṭṭam. (Puṟa. 3, Comm.)
(Frontlet [of an elephant] made of gold.)

Ataṟṟaku-kiḷavi.

Pal-yāṉai-y-um ampoṭū tuḷaṅki. (Puṟa. 63)
(Many elephants having been shattered with arrows.)
Kūṟṟattai-k-kaiyāl viḷittaṟṟū. (Kuṟaḷ 894.)
(It is similar to inviting the God of Death with hands.)

Ataṉ-viṉai-p-paṭutal.

Neyyoṭu tuṟanta mai-y-iruṅ-kūntal. (Puṟa. 147.)
(The black flowing tresses of a woman deprived of oil)
Pacalaiyāl uṇappaṭṭāl. (Kalit. 48.)
(She is filled with beauty-spots on her skin.)

Ataṉiṉ-ātal.

Kaḷaviṉāl ākiya v-ākkam. (Kuṟaḷ 283.)
(Property made through theft)

Ataṉiṟ-kōṭal.

Ilaṅku-tā ḻ-aruvi y-ōṭ aṇi-koṇṭa niṉ-malai. (Kalit. 46.)
(Your mountain beautified by the shining and flowing stream.)

Atuvoṭu-mayaṅkal.

Vēmpi ṉ-oṇṭalir

Neṭuṅ-koṭi y-uḻiñai-p pavaroṭu milaintū. (Puṟa. 77.)
(Having worn the shining sprouts of margosa tree with a piece of the long creeper named uḻiñai.)

Pāloṭū kalanta nīr.
(Water mixed with milk)

Naṉ-poṉ

Paṉ-maṇi-k kuvai-y-oṭum viraii-k koṇm (Puṟa. 152.)
(Take the fine gold along with many heaps of gems.)

Ataṉōṭiyainta oruviṉai-k-kiḷavi.

Kuṭa-ticai-t

Taṇ-kātir matiyam pōlavum
Niṉṟu nilaiiya r-ulakamō ṭ-uṭaṉē. (Puṟa. 56)
(May you live long with all the people like the cool-rayed moon shining in the west !)

Irum-pē̱r-okkaloṭu tiṉm. (Puṟa. 150)
(Eat with a wide circle of relatives.)

Pāvaṭiyāṟ ceṟaṉōkkiṉ
Oḷiṟu-maruppiṟ kaliṟavara
Kāppuṭaiya kayam-paṭiyiṉai. (Puṟa. 15)
(You have allowed to bathe in the ponds well attended to by them, the elephants which have shining tusks and fierce look along with broad feet.)

Ataṉōṭiyainta vēṟu-viṉai-k-kiḷavi.

Toṭiyoṭu tol-kaviṉ vāṭiya tōḷ. (Kuṟaḷ 1235)
(The shoulder which was once bright, but has now faded with the armlets.)

Malai-y-oṭu poruta māl-yāṉai.
(The big elephant which fought with the mountain)

Ataṉōṭiyainta oppal-oppurai.

Kolaiyir koṭiyārai vēntoruttal paiṅkūḻ
Kaḷai-kaṭ ṭ-ataṉoṭu nēr. (Kuraḷ. 550)
(The King slaughtering the wicked is similar to the weeding of plants grown near green crops.)

Iṉṉāṉ.

Kaṇṇār kottai.
(He is blind by his eye.)

Kālāl muṭavaṉ.
(He is lame by his leg,)

Note.—The expressions *kaṇṇār kottai* and *kālāl muṭavaṉ* are respectively parallel to the Sanskrit sentence *aksnā kāṇaḥ* and *pādēna khañjaḥ.*

Etū.

Vali-miku vekuḷiyāṉ vāḷ-urra maṉṉarai. (Kalit. 46)
(The kings who had taken their swords on account of their anger increased with their might)

Maṉattāṉā māntark k-uṇarcci. (Kuraḷ. 453)
(Feeling is produced in men through mind.)

Nalliya-k kōṭaṉai nayanta koḷkaiyoṭū
Muṉṉāṭ ceṉraṉam. (Cirupāṇ 126–9)
(We went to see Nalliyakkōṭaṉ sometime before.)

Note 1.—Sometimes a verbal participle (*viṉai-y-eccam*) with a noun in the objective case is used instead of a noun in the instrumental case.

Ex.—Oru-kaṇai koṇṭu mū-v-eyi l-uṭarri. (Pura. 55.)
(Having destroyed three forts with one arrow.)

Here the word *koṇṭū* is used to signify that *kaṇai* is the instrument of *uṭarri.* Here *kaṇai* is in the objective case governing the transitive verb *koṇṭū.* But later on words like *kaṇai-koṇṭū* were taken as one word under the misapprehension that the word *kaṇai* was the base of the noun instead of a noun in the objective case with the case-suffix dropped. Then the

word *koṇṭu* was taken as a *collurupu* (a word used as a case-suffix). *Cf.* the commentary on the line *Nallār-uruppelāṅ koṇṭiyarriyāḷ kol.* (Kalit. 56)

Note 2.—From the statement *ataṉō ṭiyainta v-oru-viṉai-k kiḷavi* in the *sūtra*, one may think that both the expressions *āciriya-ṉoṭu -māṇākkaṉ vantāṉ* (pupil came with the teacher) and *māṇākkaṉoṭu āciriyaṉ vantāṉ* (teacher came with the pupil) were grammatically correct. But the *sūtra—Oru-viṉai y-oṭu-c-col-uyar-piṉ vaḻittē* (Col. 91) restricts the use of the suffix *oṭu* only to be used along with the noun denoting the superior*. This is one of the points where *Ancient* Tamil differed from Sanskrit in which the third case-suffix is used along with the noun denoting the inferior. *Cf. saha-yuktē apradhānē* (Pāṇini Aṣṭ. II, iii, 19). But in *Later* Tamil the ancient restriction was not attended to and hence we see the sentence *vanta- nampiyai-t tampi taṉṉoṭu* (the lord who came with his brother) in *Kamparāmāyaṇam* where *nampi* refers to *Rāma* and *tampi* refers to *Lakṣmaṇa.*

Note 3.—The expression *iṉṉāṉ ētu* is split by *Iḷampūraṇar* into two parts *iṉṉāṉ-* and *ētu* and is taken to mean 'one of such description' and 'cause'. The examples given by him under *iṉṉāṉ* are *kaṇṇār kottai* and *kālāl muṭavaṉ*. *Cēṉāvaraiyar*, on the other hand, takes *iṉṉāṉ-ētu* as a compound word to mean *ētu* which is denoted both by the suffixes *iṉ* and *āṉ, i.e.*, the *jñāpaka-hētu* and condemns *Iḷampūraṇar* that the word *iṉṉāṉ* cannot denote a person who is to be described with reference to his limbs. Such examples, in his opinion, come under *aṉṉa-piravum* in the *sūtra*. *Nacciṉārkkiṉiyar* seems to agree with him. But the interpretation of *Iḷampūraṇar* seems to be better, since the word *ētu* here can mean only *jñāpaka-hētu,* the *kāraka-hētu* having been mentioned by *atarraku-kiḷavi.*

Teyvaccilaiyār takes *iṉṉāṉ-ētu* as three suffixes *iṉ, āṉ* and *ētu* and states *pukai-y-uṇmaiyiṉ neruppuṇmai-y-arika* (learn the

* Taking two *sūtras* to convey one idea is called *ēkavākyatā* in Sanskrit.

presence of fire on account of the presence of smoke), *pukai-y-uṇmaiyāṉ neruppuṇmai-y-aṟika* and *pukai-y-ētu-v-āka-neruppuṇ-mai-y-aṟika* as examples. Since this *sūtra* deals with the specialised *meanings* of the third case-suffix whose general meaning was mentioned in the previous *sūtra,* such an interpretation of *Teyvaccilaiyār* seems to be far from satisfactory. Besides he states that the word *aṉṉa-piṟavum* in the *sūtra* refers to the words *kāraṇam, nimittam, tuṇai* and *māṟu.* This clearly shows that he mistook the words *ētu* and *aṉṉa-piṟavum* refer to *collurupu.* But *Tolkāppiyaṉār* has not made mention of *collurupu* in any of the *sūtras* found in *Vēṟṟumai-y-iyal,* nor *ētu* and *aṉṉapiṟavum* can refer to *case-suffix* when the remaining portion deals with the *meaning of the case-suffix.*

Note 4.—Under *ataṉiṉ-iyaṟal, Iḷampūraṇar* gives *taccaṉ ceyta ciṟu-mā vaiyam* (Kuṟun. 61). (Small *vaiyam* made by carpenter). *Cēṉāvaraiyar* condemns this, since such sentences form examples for *viṉai-mutal* found in the previous *sūtra.* This seems to be fair.

Note 5.—The word *atu* in *ataṉiṉ-iyaṟal, ataṟraku kiḷavi* etc. refers to the object denoted by the word which takes the third-case-suffix.

Note 6.—Such examples as *mati-y-oṭu okkum mukam* (face compares itself with moon) with *oṭu* denoting comparison, and *cūloṭu kaḷutai pāraṅ cumantatu* (ass carried the burden with the child in the womb) where *oṭu* is used with a word which denotes an object that is not visible, are taken under *aṉṉa-piṟavum* by *Cēṉāvaraiyar* and *Nacciṉārkkiṉiyar. Nacciṉārkkiṉiyar* in addition to them gives *uraḷ-maṇiyāṉ uyar-maruppiṉa* (they have their superior tusks with gems on them) etc. *maṉattoṭu vāymai moḻiyiṉāṉ* (a man who is straight-forward in expression accompanied with mind) and states that in the former *āṉ* is used in the sense of *oṭu* and in the latter, *oṭu* in the sense of *āṉ.* This seems to be against the opinion of *Tolkāppiyaṉār. Cēṉāvaraiyar* clearly states that both *oṭu* and *āṉ* were used in all the senses mentioned above.

Note 7.—Cēṉāvaraiyar anticipates the objection made by Dr. Caldwell stated under the previous *sūtra* that, since there are two suffixes *oṭu* and *āṉ*, they should come under two different cases and gives two reasons for not having done so :—(1) both of them are used in all the meanings mentioned above: and (2) in Sanskrit *different* case-suffixes are taken to belong to one case if they have the *same meaning.* An objection was raised against the second that, since the vocative case is not taken as a separate case in Sanskrit and it is taken as a case by *Tolkāppiyaṉār,* it is not safe to bring the analogy of Sanskrit. *Cēṉāvaraiyar* answers this point by the statement that eight cases were mentioned in *Āindra-Vyākaraṇa* and *Tolkāppiyaṉār* has followed it. The latter point is supported by the statement *aintiram niṟainta tolkāppiyam* made in the *Pāyiram* by *Paṉampāraṉār.*

Note 8.—Some read *iṅṅeṉa* for *īṅkeṉa* in the seventh line of the *sūtra.*

Note 9.—In the *Cēṉāvaraiyam* (*Dāmōdaram Piḷḷai Edn.*) the sentence *vaṭanūluṭ poruḷ-vēṟṟumai-y-allatu urupu-vēṟṟumaiyiṉ oru-vēṟṟumai-y-āka ōtappaṭṭamaiyāṉum* is found. It means since, in Sanskrit, it is taken as one case where there are different suffixes without difference in meaning. In the *Śaivasiddhānta* edition the reading is *vaṭanūluṭ poruḷ-vēṟṟumai-y-allatu urupu-vēṟṟumaiyāṉ oru-vēṟṟumaiyāka ōtappaṭāmaiyāṉum.* This also means the same. But in the former the expression *poruḷ-vēṟṟumai-y-allatu* should be taken as an adjunct to *urupu* in *urupu-vēṟṟumaiyiṉ,* and in the latter it should be taken as a verbal participle modifying *ōtappaṭāmaiyāṉum.*

75. நான்கா குவதே
குஎனப் பெயரிய வேற்றுமைக் கிளவி
எப்பொரு ளாயினுங் கொள்ளு மதுவே.

Nāṉkā kuvatē
Ku-eṉa-p peyariya vēṟṟumai-k kiḷavi
E-p-poru ḷ-āyiṉuṅ koḷḷu matu-v-ē.

The fourth called *ku-vēṟṟumai* denotes recipient, whatever substance it may be.

Ex.—Nelli-tiṅkaṉi ..emakku īttaṉai-y-ē. (Puṟa. 91.)
(You gave me the sweet *nelli* fruit.)
Āṟaṟi y-antaṇark k-arumaṟai pala-pakarntŭ. (Kalit. 3.)
(Having taught Vēdas to brahmans who had studied six aṅgas.)

Note 1.—The significance of the expression *e-p-poruḷ-āyiṉum* in the *sūtra* is, according to *Iḷampūraṇar*, that the recipient may be in the first person, the second person or the third person. *Cēṉāvaraiyar*, on the other hand, states two points:—(1) Even though the word meaning 'to give' is not found in such examples as *Māṇākkarkku nūṟ-poruḷ uraittāṉ* (he explained the work to his pupils), the fourth case-suffix is used after the word *māṇākkar*. (2) There are two elements in gift:—one is *sva-svatva nivṛtti* or the abandonment of the right of one's ownership and the other is *para-svatva-āpādana* or the transferring of the right of ownership to another. But in examples like *māṇākkarkku aṟivu koṭuttāṉ* (he gave knowledge to pupils), *aṟivu* or knowledge, though it goes to pupils, does not leave the teacher. Still in such cases the fourth case-suffix may be used. That such usages are sanctioned by *Tolkāppiyaṉār* is inferred by the expression *e-p-poruḷ-āyiṉum* in the *sūtra*. *Nacciṉārkkiṉiyar* repeats what has been said by *Cēṉāvaraiyar*.

Note 2.—It is worthy of note that *Cēṉāvaraiyar's* statement *māṇākkarkkŭ aṟivu koṭuttāṉ* and the explanation under it has its parallel in the statement of the commentator of *Vākyapadīya*—*Tyāgō, dānam, dīyamānasya svatvanivṛttyā aparasvatvāpādanam | 'Śūdrāya matim dadāti' ityatrāpi matisantānasya ca ēkadēśastyajyamāna iti svatva-nivṛttyaparasvatvāpādana-lakṣaṇē mukhya ēva dadātyarthaḥ — Anyē tu matēḥ dāna-sambandhānavagamāt gauṇa ityāhuḥ* (*Vākyapadīya, Kāṇḍa 3, Kārikā 262*). *Cēṉāvaraiyar* seems to have adopted the *gauṇārtha* of the fourth case-suffix.

76. அதற்குவினை யுடைமையி னதற்குடம் படுதலின்
அதற்குப்படு பொருளி னதுவாகு கிளவியின்
அதற்குயாப் புடைமையி னதற்பொருட் டாதலின்
நட்பிற் பகையிற் காதலிற் சிறப்பினென்று
அப்பொருட் கிளவியு மதன்பால வென்மனார்.

Ataṟku-viṉai y-uṭaimaiyi ṉ-ataṟkuṭam paṭutaliṉ
Ataṟku-p-paṭu poruḷi ṉ-atuvāku kiḷaviyiṉ
Ataṟku-yāp puṭaimaiyi ṉ-ataṟ-poruṭ ṭātaliṉ
Naṭpiṟ pakaiyiṟ kātaliṟ ciṟappiṉ-eṉṟū
A-p-poruṭ kiḷaviyu m-ataṉ–pāla v-eṉmaṉār.

They say that the dative case denotes the object for which an action is done, the object to which one subjects himself, the object to which another is apportioned, the object of transformation, the object which is suited to another, the aim of an action, the object of friendship, enmity, love, superiority etc.

Ex.—Ataṟku-viṉai-y-uṭaimai.

Piṇikku maruntu piṟa. (Kuṟaḷ. 1102.)
(Others serve as medicine to diseases.)

Vari-maṇaṟ puṉai-pāvaikku-k kuḻavi-c-ciṉaip
pū-k-koytū. (Puṟa. 11)
(Having plucked flowers from bent branches for the image made in sand-heap.)

Ataṟkuṭampaṭutal.

Cāṉṟōr kolaikku uṭampaṭṭār.
(The great fell victims to slaughter.)

Ataṟku-p-paṭu-poruḷ.

Peru-mita-p pakaṭṭiṟku-t tuṟai-y-u m-uṇṭō. (Puṟa. 90)
(Is there any landing place [not suited to] a fat bull ?)

Oru-nī y-āyiṉai.....niṟ peṟṟiciṉōrkkē. (Puṟa. 125)
(You have become the only resort for those who came to you)

Porunaṟkku....cēy. (Puṟa. 14)
(You are God Murukaṉ to those who attack you)

Atu-v-āku-kiḷavi.

Vaḷaikku-p poṉ vāṅkū.
(Purchase gold for bracelet)

Atarku-yāpputaimai.

Pāṭiṉi pāṭum vañcikkŭ
Nāṭal cāṉṟa maintiṉōy. (Puṟa. 15)
(Oh King! who possesses valour which fits in with the song sung by the lady-minstrel)

Atar poruṭṭātal.

Kūḻiṟku-k kuṟṟēval ceyyum.
(He does menial service for his food)

Naṭpŭ.

Viḻunark kiṟaicci. (Kalit. 8)
(The desired object to those who desire)
Keṭṭārkku naṭṭār il. (Kuṟaḷ. 1293)
(There are no friends to bad men)

Pakai.

Cemmai-y-i ṉ-ikantorīi-p poruḷ-ceyōrk k-a-p-poruḷ
Immaiyu maṟumaiyum pakai-y-āva r-aṟiyāyō.
(Kalit. 14)
(Do you not know that the wealth acquired by unrighteous means serves as the source of enmity to him both in this world and in the next?)

Kātal.

Nummoṭŭ
Tuṉpan tuṇai-y-āka nāṭi ṉallatŭ
Iṉpam-u m-āmō v-emakkŭ.*
(How can there be happiness for me unless I follow you though we would be attended upon by misery?)

Tantaiyar-k-kŭ
Aruḷ-vaṉ taṉa-vā-ṟ putalvar-tam maḻalai. (Puṟa. 92)
The indistinct words of children gave pleasure to their parents)

* Note the use of *emakkŭ* in the plural number instead of *eṉakkŭ* in the singular.

Ciṟappu.

Yām numakku-c ciṟantaṉam. (Kalit. 5)
(We are superior to you)

Note.—*Iṉ* in words like *ataṟku-viṉai-y-uṭaimaiyiṉ* is expletive.

77. ஐந்தா குவதே
இன்னெனப் பெயரிய வேற்றுமைக் கிளவி
இதனி னிற்றிது வென்னு மதுவே.

Aintā kuvatē
Iṉ-ṉ-eṉa-p peyariya vēṟṟumai-k kiḷavi
Itaṉi ṉ-iṟṟitu v-eṉṉu m-atuvē.

The fifth case called *iṉ-vēṟṟumai* denotes the nature of an object in its relation to another. Comparison, contrast, separation, limit, cause etc. form the meanings of this case.

Ex.—*Comparison.*

Kuḻavi koḷpavari ṉ-ōmpumati. (Puṟa. 5)
(Protect like those who tend children)

Contrast.

Payaṉ-ṟūkkār ceyta v-utavi nayaṉ-ṟūkkiṉ
Naṉmai kaṭaliṟ peritu. (Kuṟaḷ. 103)
(The good deeds of those who do them without expecting any return are bigger than sea)

Separation.

Niṉṉiṉ viṭāa niḻaṟ-pōl. (Kalit 61)
(Like the shadow which is never separated from you)

Limit.

Kumariyiṉ teṟku. (Puṟa. 6)
(That which is south of Cape Comorin)

Cause.

Aru-viṭar-c ciṟu-neṟi y-ēṟaliṉ varunti. (Puṟa. 135.)
(Having suffered on account of the ascent through the narrow path of the steep valley.)

78. வண்ணம் வடிவே யளவே சுவையே
தண்மை வெம்மை யச்ச மென்றா
நன்மை தீமை சிறுமை பெருமை
வன்மை மென்மை கடுமை யென்றா
முதுமை யிளமை சிறத்த லிழித்தல்
புதுமை பழமை யாக்க மென்றா
இன்மை யுடைமை நாற்றந் தீர்தல்
பன்மை சின்மை பற்று விடுதலென்று
அன்ன பிறவு மதன்பால வென்மனார்.

Vaṇṇam vaṭivē y-aḷavē cuvaiyē
Taṇmai vemmai y-acca m-eṉṟā
Naṉmai tīmai ciṟumai perumai
Vaṉmai meṉmai kaṭumai y-eṉṟā
Mutumai y-iḷamai ciṟatta l-iḻittal
Putumai paḻamai y-ākka m-eṉṟā
Iṉmai y-uṭaimai nāṟṟan tīrtal
Paṉmai ciṉmai paṟṟu viṭutal-eṉṟu
Aṉṉa piṟavu m-ataṉ-pāla v-eṉmaṉār.

They say that the ablative case denotes colour, shape, measure, taste, coolness, hotness, fear, goodness, badness, smallness, largeness, hardness, softness, ferocity, agedness, youth, superiority, inferiority, newness, oldness, source, absence, presence, smell, separation, many-ness, few-ness, absence of attachment etc.

Ex.—Vaṇṇam.

Kākkaiyiṟ kariṭu kaḷam-paḻam.
(The fruit named kaḷam-paḻam is blacker than crow.)

Vaṭṭam.

Itaṉiṉ vaṭṭam atu.
(It is more round than this.)

Aḷavu.

Atu itaṉiṉ neṭitu.
(It is longer than this.)

Cuvai.

Auvaikkīnta nelli-k-kaṉi amiḻtiṉum iṉitŭ.
(The nelli-fruit offered to the poetess Auvai was sweeter than ambrosia.)

Taṇmai.

Nīriṉum taṇṇitu putalvar toṭukai.
(Children's touch is cooler than water.)

Vemmai.

Veyiliṉuṅ kaṭitu avarcol.
(His word is hotter than sun.)

Accam.

Kaḷḷariṉ añcum.
(He is afraid of thieves.)

Naṉmai.

Niṉṉiṉu nalla ṉaṉṟē. (Puṟa. 66.)
(He is not at all better than you.)

Tīmai.

Iṟanta vekuḷiyiṟ ṟītē ciṟanta
Uvakai makiḻccyiṟ cōrvu. (Kuṟaḷ 531)
(Forgetfulness on account of extreme joy is worse than boundless anger.)

Ciṟumai.

Atu itaṉiṟ ciṟitŭ.
(It is smaller than this.)

Perumai.

Ārppeḻu kaṭaliṉum peritŭ. (Puṟa. 81)
(Uproar was bigger than the roar of the seven seas.)

Vaṉmai.

Atu itaṉiṉ valitŭ.
(It is harder than this.)

Meṉmai.

Nīrinu m-iṉiya cāyal pāri. (Puṟa. 105).
(Pāri more tender than water.)

Malarinu mellitu kāmam. (Kuṟaḷ 1286.)
(Sentiment of love is more tender than flower.)

Kaṭumai.

Avaṉ-col urumiṉuṅ kaṭitŭ.
(His word is more dreadful than thunder)

Mutumai.

Kaṇṇaṉiṉ mūttōr paṉai-k-koṭiyōṉ
(Balarāma was older than Kaṇṇaṉ)

Iḷamai.

Nammiṟ porunaṉu m-iḷaiyaṉ (Puṟa. 78)
(The warrior is younger than we)

Ciṟattal.

Tammiṟ periyār (Kuṟaḷ. 444)
(Those who are superior to themselves)

Iḻittal.

Atu itaṉiṉ iḻintatŭ.
(It is inferior to this)

Putumai.

Atu itaṉiṉ putitŭ.
(It is newer than this)

Paḻamai.

Atu itaṉiṟ paḻaiyatŭ.
(It is older than this)

Ākkam.

Poruḷ vāṇikattiṉ ākum.
(Property is acquired by trade)

Iṉmai.

Varunta-k kāṇṭa l-ataṉiṉu m-ilamē (Puṟa. 61)
(We see them suffer much less than that)

Uṭaimai.

Avaṉ ivaṉiṉ uṭaiyaṉ.
(He possesses much more than this man.)

Nāṟṟam.

Atu itaṉiṉ nāṟum.
(It will smell better than this.)

Tīrtal.

Teṉ-pulaṅ kāvali ṉ-orīi (Puṟa. 71).
(Having been deprived of the rule of Pāṇṭiyaṉ land.)

Ciṟantá

Pēr-ama r-uṇka ṇ-ivaḷiṉum pirika (Puṟa. 71).
(May I be bereft of this superior and noble lady [of mine] who has beautified her eyes with collyrium.)

Paṉmai.

Eṅ-kō vāḻiya......
Naṉṉīr-p pa∴ṟuḷi maṇaliṉum pala-v-ē (Puṟa. 9).
(May our king live for years greater than the sands of the river Paஃṟuḷi with clear water.)

Ciṉmai.

Avaṟṟiṟ cila ivai.
(These are fewer in number than they.)

Paṟṟuviṭutal.

Avaṉ kāmattiṟ paṟṟu-viṭṭāṉ.
(He has turned his mind from love.)

79. ஆறா குவதே,
அதுவெனப் பெயரிய வேற்றுமைக் கிளவி
தன்னினும் பிறிதினு மிதன திதுவெனும்
அன்ன கிளவிக் கிழமைத் ததுவே.

Āṟā kuvatē,
Atu-veṉa-p peyariya vēṟṟumai-k kiḷavi
Taṉṉiṉum piṟitiṉu m-itaṉa t-itu-v-eṉum
Aṉṉa kiḷavi-k kiḻamait t-atu-v-ē.

The sixth case called *atu-vēṟṟumai* denotes the relation between an object and its inseparable elements or between one object and another.

Ex.—Aḷitō tāṉē Pāriyatu paṟampē. (Puṟa. 109.)
(The Paṟampu [name of a hill] of Pāri [name of a chieftain] deserves our pity.)

Maṟṟataṉ
Tuṉṉaruṅ kaṭāam pōla. (Puṟa. 94).
(Like the state of other elephants in rut.)

Note 1.—The *kiḻamai* or relation denoted by the genitive case is of two kinds:—*taṟkiḻamai* or the inseparable relation as of an object with its parts, qualities, actions etc. and *piṟitiṉ-kiḻamai* or the separable relation as between a master and his servant, a lord and his property etc. *Iḷampūraṇar* classifies *taṟkiḻamai* under five heads:—*oṉṟu-pala-kuḻīiya-taṟkiḻamai* or the relation of many with one of the same sort, as *eḷḷatu kuppai* (the heap of gingelly seed); *vēṟu-pala-kuḻīiya-taṟkiḻamai* or the relation of one made up of things of different sorts, as *paṭaiyatu kuḻām* (the collection of army—which consists of different things—cavalry, elephants, chariots and foot-soldiers—); *oṉṟiyaṟ-kiḻamai*, or the relation of an object and its quality, or its state, as *Cāttaṉatu perumai* (the greatness of Cāttaṉ); *uruppiṉ-kiḻamai* or the relation of an object and its part, as *Cāttaṉatu kaṇ* (eyes of Cāttaṉ); and *mey-tirintāya-taṟ-kiḻamai* or the relation of an object and its transformed state as *cāttaṉatu mutumai* (the advanced age of Cāttaṉ.) *Cēṉāvaraiyar* repeats the same. *Nacciṉārkkiṉiyar* quotes *Aimpāl-urimaiyum ataṉṟaṟ-kiḻamai* as the *sūtra* of *Agastya* in support of this.

Piṛitin-kiḻamai, Cēṉāvaraiyar classifies, under three heads:—*Poruḷin-kiḻamai* or the relation of different objects, as *Kapilaratu pāṭṭu* (the stanza composed by the poet *Kapilar*), *kāṭṭatu yāṉai* (elephants of the forest), *nilattin-kiḻamai* or the relation of an object and the land occupied by it, as *yāṉaiyatu kāṭu* (the forest of elephants) and *kālattin kiḻamai* or the relation of an object and the time, as *veḷḷiyatu āṭci* (the period of the rule of Venus).

Note 2.—All the commentators from *Iḷampūraṇar* to *Teyvaccilaiyār* mention in their respective commentary that *a* should be taken as the genitive suffix if the noun governed is plural as *Cāttaṉa yāṉai-kaḷ* (the elephants of Cāttaṉ). Similar usage is found in earlier works. For example there is a sentence *kaḷiṛu avara kāppuṭaiya kayam paṭiyiṉai* in the 15th stanza of *Puṛanāṉūṛu*, which means 'you have enabled the elephants to plunge into *their tanks* which are well guarded. Here *a* in *avara* does not seem to be the genitive case-suffix. Strictly speaking *avara kayam* means 'the tanks which belonged to them', where the word *avara* is a *kuṛippu-viṉaiyāl-aṇaiyum-peyar* in the same way as *avara* in *kayam avara* is a *viṉai-k-kuṛippu*. Similarly the word *kāppuṭaiya* here is a *viṉaiyāl-aṇaiyum-peyar* as the word *uṭaiya* in *tāmuṭaiya neñcam* (Kuṛaḷ, 1299) (the hearts which they have) and means those who had protection. Originally *uṭaiya* was used in such cases where the noun governed was in plural number and later on by confusion, it began to be used as a genitive suffix whether it is followed by a noun in the plural or the singular number. There are two reasons for such confusion:—

(1) The *a*∴*ṛiṇai* nouns like *kayam* may have the same form both in singular and plural, on the strength of the *sūtra*

> Terinilai y-uṭaiya v-a∴ṛiṇai y-iyaṛ-peyar
> Orumaiyum paṉmaiyum viṉaiyoṭu varumē.
>
> (Tol. Col. 171.)

(2) The *viṉai-k-kuṛippu* and the *viṉaiyāl-aṇaiyum-peyar* have the same form. For instance in the sentence *kayam avara*, *avara* is a *viṉai-k-kuṛippu* and the final *a* in *avara* is the plural ending sanctioned by the *sūtra*

> A ā va eṉa varūu m-iṛuti
> Appāṉ mūṉṛē pala-v-aṛi collē. (Tol. Col. 9.)

So also is *a* in *avara* in the sentence *avara kayam.* Hence in later Tamil *a* in *avara kayam* was taken to be a genitive case-suffix.

Note 3.—Dāmōdaram Piḷḷai's edition of *Cēṉāvaraiyam* reads *Niṟkum-ataṉāṟ-kiḷaviyiṟ-ṟōṉṟum.* *Śaiva Siddhānta* edition reads *Niṟkum kiḷaviyiṟ-ṟōṉṟum.* The latter seems to be the correct one,

80. இயற்கையி னுடைமையின் முறைமையிற் கிழமையின்
செயற்கையின் முதுமையின் வினையி னென்ற
கருவியிற் றுணையிற் கலத்தின் முதலின்
ஒருவழி யுறுப்பிற் குழுவி னென்ற
தெரித்துமொழிச் செய்தியி னிலையின் வாழ்ச்சியின்
திரிந்துவேறு படூஉம் பிறவு மன்ன
கூறிய மருங்கிற் றோன்றுங் கிளவி
ஆறன் பால வென்மனார் புலவர்.

Iyaṟkaiyi ṉ-uṭaimaiyiṉ muṟaimaiyiṟ kiḻamaiyiṉ
Ceyaṟkaiyiṉ mutumaiyiṉ viṉaiyi ṉ-eṉṟa
Karuviyiṟ ṟuṇaiyiṟ kalattiṉ mutaliṉ
Oru-vaḻi y-uṟuppiṟ kuḻuvi ṉ-eṉṟa
Terittu-moḻi-c ceytiyi ṉilaiyiṉ vāḻcciyiṉ
Tirintu-vēṟu paṭūum piṟavu m-aṉṉa
Kūṟiya marunkiṟ ṟōṉṟuṅ kiḷavi
Āṟaṉ pāla v-eṉmaṉār pulavar.

Wise men say that the sixth case denotes the nature, possession, relationship, connection, action, advanced state, effort, instrument, association, document, capital, limb, collection, composition, state, residence and the rest which come under the category of the species of relation.

Ex.—Iyaṟkai.

Cāttaṉatu iyaṟkai. (Cāttan's nature.)

Uṭaimai.

Cāttaṉatu uṭaimai. (Cāttan's possession.)

Muṟaimai.

Āviṉatu kaṉṟu. (Cow's calf.)

Kilamai.

Cāttaṉatu kilamai. (Cāttan's relation.)

Ceyarkai.

Cāttaṉatu ceyarkai. (Cāttan's deed.)

Mutumai.

Avaṉatu mutumai. (His advanced state.)

Viṉai.

Avaṉatu viṉai. (His attempt.)

Karuvi

Cāttaṉatu vāl. (Cāttan's sword.)

Tuṇai.

Avaṉatu tuṇai. (His associate.)

Kalam.

Cāttaṉatu orri-k-kalam. (Cāttan's lease-deed.)

Mutal.

Cāttaṉatu mutal. (Cāttan's capital.)

Oruvaḷi-y-uruppŭ.

Yāṉaiyatu kōṭŭ. (Elephant's tusk.)

Kuḻūu.

Paṭaiyatu kuḻūu. (Collection of army.)

Terittŭ-moḻi-c-ceyti.

Kapilaratu pāṭṭŭ. (Kapilar's stanza.)

Nilai.

Cāttaṉatu nilai. (Cāttan's state.)

Vāḻcci.

Yāṉaiyatu kāṭŭ. (Forest where elephants dwell.)

Note 1.—Teyvaccilaiyār mentions that the statement *Kūriya-maruṅkir-rōṉruṅ-kiḷavi* in the seventh line of the *sūtra* suggests the suffix *uṭaiya*. But this *sūtra* should be taken to specialise the

meaning of the sixth case as the *sūtras 72, 74, 76 and 78* dō, of the second, third, fourth and fifth, case respectively.

81. ஏழா குவதே,
கண்ணெனப் பெயரிய வேற்றுமைக் கிளவி
வினைசெய் யிடத்தி னிலத்திற் காலத்தின்
அனைவகைக் குறிப்பிற் றோன்று மதுவே.

Ēḻā kuvatē
Kaṇ-ṇ-eṉa-p peyariya vēṟṟumai-k kiḷavi
Viṉai-cey y-iṭatti ṉilattiṟ kālattiṉ
Aṉai-vakai-k kuṟippiṟ ṟōṉṟu matu-v-ē.

The seventh case called the *kaṇ-vēṟṟumai* denotes the place and time of action.

Ex.—Kīḻ-p-pā l-oruvaṉ kaṟpiṉ
Mēṟ-pā l-oruvaṉu m-avaṉ-kaṭ paṭumē. (Puṟa. 183)
(If one of the lower caste becomes educated, one of the higher caste serves under him.)

Iḷavēṉi l-iṟuttanta poḻutiṉ-kaṇ (Kalit. 29)
(When spring had set in.)

Note 1.—The expression *viṉai-cey-y-iṭattiṉ nilattiṟ-kālattiṉ* is interpreted by *Teyvaccilaiyār* as the place and time where action takes place. But *Iḷampūraṇar, Cēṉāvaraiyar* and *Nacciṉārk-kiṉiyar* interpret it as the place where action takes place, place and time. The interpretation of *Teyvaccilaiyār* seems to be correct for two reasous:—(1) If *viṉai-cey-y-iṭattiṉ* denotes the place of action, the word *nilattiṉ* which follows it is unnecessary: (2) Any *kālam* or time is not meant here, but only that time when the action takes place. Hence the word *viṉai-cey-y-iṭattiṉ* should be taken as an adjunct to both *nilattiṉ* and *kālattiṉ*.

Note 2.—The significance of the word *kuṟippiṉ* in the *sūtra* is that the case suffixes have to be chosen according to the wish of the speaker. For instance one may choose to say *ūrukku vantāṉ* (he went to the village) in place of *ūriṉ-kaṇ vantāṉ*. Hence the idea contained in the word *kuṟippu* and the principle *vivakṣātaḥ kārakāṇi bhavanti* in Sanskrit grammar are parallel.

Note 3.—Cēṉāvaraiyar says that the word *kuṟippu* mentioned in this *sūtra* suggests that the same word should be taken to the *sūtras 71, 73, 75, 77 and 79* which deal with the accusative, instrumental, dative, ablative and genitive, case respectively.

82. கண்கால் புறமக, முள்ளுழை கீழ்மேல்
பின்சா ரயல்புடை தேவகை யெனாஅ
முன்னிடை கடைதலை வலமிட மெனாஅ
அன்ன பிறவு மதன்பால வென்மனார்.

Kaṇ-kāl puṟam-aka m-uḷ-ḷ-uḻai kīḻ-mēl
Piṉ-cā r-ayal-puṭai tēvakai y-eṉāa
Muṉ-ṉ-iṭai kaṭai-talai valam-iṭa m-eṉāa
Aṉṉa piṟavu m-ataṉ-pāla v-eṉmaṉār.

They say that the locative denotes front part near the top or centre, lower portion, outside portion, inside portion, interior part, nearness, bottom, top, back side, neighbouring part, exterior part, the different directions, place in front, middle, end, beginning, right, left etc.

Ex.—Kaṇ.

Muḻāviṉ-kaṇ aṭittāṉ.
(He struck at the centre of muḻā.)

Kāl.

Ūr-k-kaṇ cēy.
(Land near the end of the village.)

Puṟam.

Ūr-k-kaṇ maram.
(The tree outside the village.)

Akam.

Eyiṟ-kaṭ pukkāṉ.
(He entered into the fort.)

Uḷ.

Iṟ-kaṇ iruntāṉ.
(He was within the house.)

Uḷai.

Aracaṉ-kaṇ iruntāṉ.
(He was near the king.)

Kīḻ.

Ā āliṉ-kaṭ kiṭantatu.
(Cow lay at the foot of the banyan tree.)

Mēl.

Kuraṅku marattiṉ-kaṇ iruntatu.
(Monkey was at the top of the tree.)

Piṉ.

Ēr-k-kaṭ ceṉṟāṉ.
(He went behind the plough.)

Cār.

Kāṭṭiṉ-kaṇ ōṭum.
(He runs through the land adjoining the forest.)

Ayal.

Cirāppaḷḷi-k-kuṉṟu uṟaiyūr-k-kaṇ uḷatu.
(The hill at Trichinopoly is near Uṟaiyūr.)

Puṭai.

Eyiṟ-kaṇ niṉṟār.
(They stood away from the fort.)

Tēvakai.

Vaṭakkaṇ Vēṅkaṭam.
(Vēṅkaṭam on the north.)

Muṉ.

Puli-k-kaṭ paṭṭāṉ.
(He happened to stand before a tiger.)

Talai, Iṭai, Kaṭai.

Nūṟ-kaṇ maṅkalam.—
(The auspicious ornaments at the beginning, middle or end of the string.)

Valam.

Āciriyaṉ māṇākkariṉ-kaṇ niṉṟāṉ.

(Teacher stood to the right of pupils.) *

Iṭam.

Māṇākkar āciriyaṉ-kaṇ niṉṟār.

(Pupils stood to the left of the teacher.)

Note 1.—*Cēṉāvaraiyar* has taken this *sūtra* to deal with the specialised meanings of the locative in the same way as the *sūtras* 72, 74, 76, 78 and 80 which respectively deal with the specialised meanings of the accusative, instrumental, dative, ablative and genitive cases. *Iḷampūraṇar* and *Nacciṉārkkiṉiyar* think that this *sūtra* deals with the different words like *kaṇ, kāl*, etc. which serve as locative case-suffixes. *Teyvaccilaiyār's* opinion is that both are dealt with here. The defects in the interpretation of *Iḷampūraṇar* are :—(1) If this *sūtra* deals with case-suffixes, the word *kaṇ* which has been mentioned in the previous *sūtra* is unnecessary here ; (2) the word *tēvakai* † is not used as case-suffix and hence it cannot but be taken to mean the *meaning* of the locative suffix ; (3) since *Tolkāppiyaṉār* deals with the meanings of the different case-suffixes in the *sūtras* 72, 74, 76, 78 and 80, it is fair that he deals with the meanings of the locative suffix here ; (4) if, in expressions like *ūr-p-puṟattu iruntāṉ, puṟam* is taken as a locative suffix, the *cāriyai-attu* cannot appear after it, since it is enjoined in the *sūtra*

Avaṟṟuvaḻi maruṅkiṟ cāriyai varumē. (Tol. Eḻut. 118.)

that it is infixed only between the noun and the case-suffix; (5) *Tolkāppiyaṉār* has not stated the *collurupu* with reference to other cases. Of these, the defects (1) and (4) have been mentioned by *Cēṉāvaraiyar*. *Nacciṉārkkiṉiyar* condemns *Cēṉāvaraiyar* thus—(1) If *kaṇ* in this *sūtra* denotes place, it has already been mentioned in the previous *sūtra* ; (2) There is no usage like *marattukkaṭ*

* Dharmaśāstras ordain that one should keep himself in such a way that his superiors are always to his right.

† *Tēam*+*vakai*=*tēvakai* where *tēam* is the *tadbhava* of Sanskrit *dēśa* through *tēyam*.

kuraṅkù etc.; (3) Instead of the expression *kaṇ-ṇ-akaṉ-ñālam* (wide place) one should use *kaṇ-kaṇ akaṉ-ñālam.* The first argument is baseless since *kaṇ* in the previous *sūtra* is the case-suffix and *kaṇ* in this *sūtra* is its meaning. The second argument falls to the ground, since *Nacciṉārkkiṉiyar* himself has given *marattu-k-kaṭ kuraṅkù* as an example under the *sūtra*

Peyarun toḻilum pirintoruṅ k-icaippa
....
Uṭaimaiyu m-iṉmaiyu m-oṭuvayi ṉ-okkum (Tol. Eḻut. 132.)

In the expression *kaṇ-ṇ-akaṉ ñālam,* the word *kaṇ* may be taken as a noun meaning place or centre so that the expression may mean *iṭam akaṉṟa pūmi,* though *Cēṉāvaraiyar* takes *kaṇ* as an *iṭai-c-col.* Expressions where *kaṇ* is used as a noun are plenty. *Cf. Paṟṟaṟṟa kaṇṇum* (Kuṟaḷ, 521) (in places or persons deprived of wealth). If so, the third objection also cannot stand. Hence the interpretation given by *Cēṉāvaraiyar* seems to be the correct one. The author of the *Ilakkaṇa-viḷakkam* agrees with *Cēṉāvaraiyar.*

Note 2.–The words *kaṇ, talai,* etc. are all nouns denoting place. *Cf. Paṟṟaṟṟa kaṇṇum* (Kuṟaḷ, 521); *Naṉan-talai-nal-l-eyil* (Puṟa. 15) (the fine port with its head wider or a very wide and fine fort). In many cases when words compounded with them were used after the verbs, the seventh case-suffix was dropped on the strength of the *sūtra*

Aiyuṅ kaṇṇu m-allā-p poruḷvayiṉ
Meyyurupu tokāa v-iṟuti y-āṉa. (Tol. Col. 106.)

Ex.—Alaṅ-kaṭai-ē- (Tol. Eḻut. 1, 30, 62, 72, 434), for (*alaṅ-kaṭai-k-kaṇ-ṇ-ē*); *Poruḷ vayiṉ* for *poruḷ-vayiṉ-kaṇ* (Tol. Col. 501.) etc. Since the locative meaning was present even in the absence of the locative case-suffix, and the words *kaṇ, kāl, kaṭai, vayiṉ,* etc. denoted place, they were mistaken for the case-suffixes in later period.

Note 3.—The expression *aṉṉa piṟa* in the *sūtra* may refer to words like *vayiṉ, il, maruṅkù, vaḻi,* etc.

Note 4.—In *Nacciṉārkkiṉiyar's* commentary the following passage is found :—*Muṉ irantāvatu mutaliya urupukaḷai mutittaṟku etuttōtiya -kāppu mutaliya poruḷkaḷai-p-pōla urupai mutittu nillātu īṇṭu-k-kūriya poruḷkaḷ kaṉ-ṉ-eṉṉum urupaiyē uṇartti niṉṟaṉa eṉṟaliṟ cēṉāvaraiyarum i-p-poruḷkaḷai urupeṉṟē kūriṉār āyiṟṟu. Aṅ-ṅaṉaṉ kūṟi attu-c-cāriyai koṭuttu utāraṇaṅ kāṭṭavē urupiṉ piṉṉarum attu-c-cāriyai varutal tāmum nērntār-āyiṟṟu.* (Since *Cēṉāvaraiyar* says that this *sūtra* deals with the meanings of the suffix *kaṉ* as the *sūtras* commencing with *kāppu* etc. deal with those of other cases, he too thinks these meanings as case-suffixes. If so, the *cāriyai*—*attu* comes after case-suffixes.) Here the statement 'he too thinks these meanings as case suffixes' conveys no meaning. Hence this passage seems to me to be an interpolation. Another reason that may be cited in favour of it is that his condemnation of *Cēṉāvaraiyar* seems to have ended before the commencement of this passage.

83. வேற்றுமைப் பொருளை விரிக்குங் காலை
ஈற்றுநின் றியலுந் தொகைவயிற் பிரிந்து
பல்லா றாகப் பொருள்புணர்ந் திசைக்கும்
எல்லாச் சொல்லு முரிய வென்ப.

Vēṟṟumai-p poruḷai virikkuṅ kālai
Īṟṟu-niṉ ṟiyaluṅ tokai-vayiṟ pirintu
Pallā ṟ-āka-p poruḷ-puṇarn t-icaikkum
Ellā-c collu m-uriya v-eṉpa.

When one wants to expatiate the meanings of the cases mentioned above, it is said that all words which are synonymous with the words found in the collection at the end (*i.e.* in *sūtras* 72, 74, 76, 78, 80, 82) have to be added to the list of words found in each of them.

Note 1.—The meaning given above is that given by *Civañāṉa-muṉivar*. I have preferred that meaning since it is the only one that fits in here. The meaning given by each of the other commentators is defective.

Iḷampūraṇar splits the *sūtra* into two *sūtras*, the first two lines forming one with the difference in reading—*pirintē* for *pirintu* and the last two lines forming the second. The meaning given by him is that, if a *vēṟṟumai-t-tokai* (*tatpuruṣa* compound) is split, a

number of words may have to be inserted in addition to the case-suffix. For instance when the word *porroṭi* (golden bracelet) is split, it has to be split as *poṉṉāl ākiya toṭi*, where the word *ākiya* is inserted and so on. The same is the meaning given by *Teyvaccilaiyār*, though he takes all the four lines into one *sūtra* with the word *pirintu* at the end of the second line.

Cēṉāvaraiyar and *Nacciṉārkkiṉiyar*, on the other hand, state that, when a *vēṟṟumai-t-tokai* (*tatpuruṣa* compound) and an *aṉmoḻi-t-tokai* (*bahuvrīhi* compound) are split, a number of words has to be inserted. The difference between *Iḷampūraṇar* and *Cēṉāvaraiyar* is that the former thinks that this *sūtra* deals how the *vēṟṟumai-t-tokai* alone is split and the latter, how the *vēṟṟumai-t-tokai* and *aṉmoḻi-t-tokai* are split.

One important defect if these two meanings are taken is that the *sūtra* will be out of place. This *iyal* has been dealing only with case-suffixes and the meanings of cases and never with the splitting of compounds. Other defects are:— the word *vēṟṟumai-p-poruḷ* is taken to mean *vēṟṟumai-t-tokai* and the word *īṟṟu-niṉṟiyalun-tokai* to mean *aṉ-moḻi-t-tokai*. (2) The word *tokai* is taken to mean *compound*, though it may be taken here to mean collection. (3) *Cēṉāvaraiyar* feeling that, according to his interpretation, this *sūtra* is out of place says that, because *Tolkāppiyaṉār* deals with *tokai-viri* in the following *iyal*—*Vēṟṟumai-mayaṅkiyal*—he has written this *sūtra* here. But in the next *iyal* which contains 34 *sūtras*, only 7 *sūtras* from 94 to 100 deal with compounds; but even they do not seem to deal with *tokai-viri*; nor has *Cēṉāvaraiyar* mentioned in them other words which have to appear when *aṉmoḻi-t-tokai* is split.

Civañāṉamuṉivar condemns *Cēṉāvaraiyar* thus: (1) If the author meant *vēṟṟumai-t-tokai*, he would have preferred it to *vēṟṟumai-p-poruḷ*. (2) Since the compounds are dealt with in *Ecca-v-iyal*, *Vēṟṟumai-y-iyal* which has to deal only with case-suffixes and the meanings of the cases is not the proper place to deal with *tokai-viri*. The *tokai-viri* of *veṟṟumai-t-tokai* is learnt from the word *vēṟṟumai-y-iyala* in the *sūtra*—*Vēṟṟumai-t-tokaiyē vēṟṟumai-y-iyala* (Tol. Col. 413); if it is said that the *tokai-viri* has to be definitely explained, there is no *sūtra* to explain the *tokai-viri* of *uvamai-t-tokai*.

iii. Vēṟṟumai-mayaṅkiyal
(Chapter on contamination etc.)

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84. கரும மல்லாச் சார்பென் கிளவிக்கு
உரிமையு முடைத்தே கண்ணென் வேற்றுமை.

Karuma m-allā-c cārpeṉ kiḷavikkŭ
Urimai-y-u m-uṭaittē kaṇ-ṇ-eṉ vēṟṟumai

The seventh case also may be used to denote close relationship except direct impact.

Ex.—Aracaṉ-kaṭ cārntāṉ. (He sided the king.)

Note 1.—This chapter deals primarily with the use of one case-suffix for another *i. e.* with contamination. It is called *urupu-mayakkam* from the standpoint that one case-suffix is used for another, and *poruḷ-mayakkam* from the standpoint that a case-suffix is used in a meaning other than its own. Since some of the cases are not dropped in Tamil as in Greek and Latin, there is no room for syncretism here.

Note 2.—*Cārpŭ* is of two kinds :—*karuma-c-cārpŭ* or impact and *karumam-il-cārpŭ* or close relation other than impact. This *sūtra* sanctions the use of the seventh case in addition to the second case sanctioned by the 72nd *sūtra* in the case of the latter *cārpŭ*. Hence expressions like *tūṇiṉkaṭ cārntāṉ* (he came in contact with the pillar) is of later date.

Note 3.—*Teyvaccilaiyār* says that *karumam* in this *sūtra* is a *tadbhava* of Skt. *karma* which means object of a transitive verb. But the word *karumam* means, in the opinion of others, *impact*. But the word *karma* in Sanskrit does not seem to have the meaning—impact: nor is the word *karumam* used in that sense elsewhere in Tamil Literature. Its history both on the phonological and the semantic sides deserves to be investigated.

Note 4.—The particle *um* in this *sūtra* suggests that the use of the second case is more frequent than that of the seventh case.

Note 5.—This *sūtra* is a. *viśēṣa-vidhi* to the general *vidhi* denoted by *cartal* in tho 72nd *sūtra.*

85 சினைநிலைக் கிளவிக் கையுங் கண்ணும்
வினைநிலை யொக்கு மென்மனார் புலவர்.

Ciṉai-nilai-k kiḷavi-k k-aiyuṅ kaṇṇum
Viṉai-nilai y-okku m-eṉmaṉār pulavar.

Learned men say that the seventh case is used in the same way as the second after words denoting parts, when they qualify verbs other than appellative verbs.

Ex.—Kōṭṭai-k-kuṟaittāṉ (He cut off tho tusk).

Kōṭṭiṉkaṭ kuṟaittāṉ (He cut off the tusk).

Note 1.—The word *viṉai-nilai* means *teri-nilai-viṉai* and is in the seventh case here with the suffix dropped; hence the above rule cannot operate if the word denoting part qualifies an appellative verb.

Note 2.—Since the *sūtra* sanctions the use of the seventh case in place of the second in the same way as the previous one one may think that this *sūtra* may be read with the previous one as one *sūtra*. But the particle *um* in the previous *sūtra* suggests that the use of the seventh case in the previous instance is very rare and the word *okkum* in this *sūtra* suggests that the use of the seventh case is as common as that of the second.

86. கன்றலுஞ் செலவு மொன்றுமார் வினையே.

Kaṉṟaluñ celavu m-oṉṟumār viṉaiyē.

Both the seventh and the second cases are used with verbs derived from the roots *kaṉṟu-* and *cel.*

Ex.—Cūtiṉai-k-kaṉṟiṉāṉ; cūtiṉkaṭ kaṉṟiṉāṉ.
(He has got a mastery over playing at dice.)

Ūrai-c-cellum; ūriṉkaṭ cellum.
(He goes to village.)

Note 1.—The words ஐயுங் கன்றலும் are taken over to this *sūtra*, and they form the subject of *oṉṟumār*; the words *kaṉṟalum* and *celavum* are taken along with *viṉai* which is a word in the seventh case with the case-suffix dropped.

Note 2.—This *sutra* sanctions the use of the seventh case-suffix also.

Note 3.—This *sūtra* is not made one with the previous *sūtra* since it deals with the case-suffix affixed to words denoting parts irrespective of the verbs which they qualify and this deals with the case-suffixes of the nouns which qualify the verbs formed from the roots *kaṉṟu* and *cel.*

Note 4.—Since the use of the second case-suffix was already sanctioned by the 72nd *sūtra*, it may be sufficient if the use of the seventh case-suffix is sanctioned by this *sūtra*. But the author has not done so lest one should consider the use of the former to be more frequent than that of the latter.

Note 5.—In the *Śaiva-siddhānta* edition, the expression ஒரு தொழில் should be corrected as ஒரு தொழில.

87. முதற்சினைக் கிளவிக் கதுவென் வேற்றுமை
முதற்கண் வரினே சினைக்கை வருமே.

Mutaṟ-ciṉai-k kiḷavi-k k-atu-veṉ vēṟṟumai
Mutaṟkaṇ variṉē ciṉai-k-k-ai varumē.

If, in a sentence, there is mention denoting whole and part and the sixth case-suffix is used along with the word denoting the whole, the second case-suffix alone is used along with the word denoting the part.

Ex.—Yāṉaiyatu kōṭṭai-k kuṟaittāṉ.

(He cut off the tusk of the elephant.)

Iḷampūraṇar says that this *sūtra* is a *puṟaṉaṭai* (exception) to the 85th *sūtra*. But *Cēṉāvaraiyar* says that this *sūtra* is a

*niyama-vidhi** *i.e.* it restricts the application of the 85th *sūtra.* The opinion of the latter is the correct one.

88. முதன்மு னைவரிற் கண்ணென் வேற்றுமை
சினைமுன் வருத றெள்ளி தென்ப.

Mutaṉ-mu ṉ-ai-variṟ kaṇ-ṇ-eṉ vēṟṟumai
Ciṉai-muṉ varuta ṟeḷḷi t-eṉpa.

If the second case-suffix is used along with the word denoting the whole, the seventh case is used along with the word denoting the part.

Ex.—Yāṉaiyai-k kōṭṭiṉkaṭ kuṟaittāṉ.
(He cut off the elephant at the tusk.)

Note 1.—This *sūtra* also is a *niyamavidhi.*

Note 2.—This *sūtra* and the previous one are taken as one *sūtra* by *Teyvaccilaiyār.* But since it gives room to sentence-split,. it is not correct to do so.

Note 3.—The *sūtra* 86, though it does not deal with whole and part as the *sūtras* 85; 87 and 88, is read in the middle so that the phrase ஐயுங் கண்ணும் may follow in the 86th *sūtra* from the 85th *sūtra.*

Note 4.—Since expressions like *yāṉaiyai-k kōṭṭai-k kuṟaittāṉ* also began to be used before the time of *Iḷampūraṇar,* he takes it to be suggested by the word *teḷḷitu.*† But it is clear that such a usage was not current at the time of *Tolkāppiyaṉār.*

Note 5.—*Nacciṉārkkiṉiyar* takes the previous *sūtra* as mentioning *urupu-mayakkam* and this *sūtra* as *poruḷ-mayakkam.* I am unable to understand why a differentiation should be made.

* *Niyamavidhi* is a rule which specifies something which, in the absence of that rule, would be optional.

† It may be noted that it was the practice with commentators in Sanskrit and Tamil, without the historical sense of the growth of language, to find out sanction in the *sūtra* for every usage.

89. முதலுஞ் சினையும் பொருள்வேறு படாஅ
நுவலுங் காலைச் சொற்குறிப் பினவே.

Mutaluñ ciṉaiyum poruḷ-vēṟu paṭāa
Nuvaluṅ kālai-c coṟ-kuṟip piṉavē.

An object cannot, by itself, be taken either as a whole or as a part. It should be suggested by the expression of the speaker.

For instance *yāṉai* is a whole in the sentence *yāṉaiyatu kōṭṭai-k kuṟaittāṉ,* but it is a part in the sentence *paṭaiyatu yāṉaiyai akaṟṟiṉāṉ* (he drove away the elephants of the army.) Similarly in the former sentence *kōṭu* is a part, but in the sentence *kōṭṭatu nuṉiyai-k kuṟaittāṉ* (he cut off the tip of the tusk), *kōṭu* is a whole and not a part

Note 1.—The expression பொருள் வேறுபடா means 'they cannot be differentiated by their meaning'; hence பொருள் is a third case with the case-suffix dropped. The verb வேறுபடா is active in form, but passive in meaning.

Note 2.—This *sūtra* is intended to make the readers understand correctly that the whole and the part are only relative terms.

90. பிண்டப் பெயரு மாயிய றிரியா
பண்டியன் மருங்கின் மரீஇய மரபே.

Piṇṭa-p peyaru m-āyiya ṟiriyā
Paṇṭiyaṉ maruṅkiṉ marīiya marapē.

The word denoting collection is of the same nature and should be understood as such from the ancient usage.

Ex.—Kuppaiyatu talaiyai veṭṭiṉāṉ: kuppaiyai-t talaikkaṇ veṭṭiṉāṉ; kuppaiyai-t talaiyai veṭṭiṉāṉ.
(He cut off the top of the heap.)

Note 1.—It is worthy of note that *Tolkāppiyaṉār* did not consider a heap to be a whole.

Note 2.—The word பிண்டம் is a *tadbhava* of Skt. *piṇḍa*.

91. ஒருவினை யொடுச்சொ லுயர்பின் வழித்தே.

Oru-viṉai y-oṭu-c-co l-uyarpiṉ vaḻittē.

The suffix *oṭu* (of the third case) is used with the word denoting the superior of the two, when both do the same action.

Ex.—Eṉ maṉaivi-y-oṭu makkaḷu nirampiṉar. (Puṟa. 191, 3). (My children were filled (with wisdom) along with my wife.)

Note 1.—The *sūtras* from 84 to 90 deal with the optional use of the seventh case in place of the second case. Then the author has taken to speak of the third case.

Note 2.—*Iḷampūraṇar, Cēṉāvaraiyar* and *Nacciṉārkkiṉiyar* interpret *uyarpiṉvaḻittū* as 'along with the superior' and *Teyvaccilaiyār* as 'along with that which adjoins the superior, *i.e.* the inferior. In the instances where *oṭu* is used in ancient classics like *Puṟaṉāṉūrū*, it is found along with the word denoting the superior. Hence the opinion of the former three seems to be sound.

Why *Teyvaccilaiyār* has differed from them may be explained in two ways. *Pāṇini* has stated *sahayuktē apradhānē* (*Aṣṭādhyāyī* II, 3, 19). Besides, in sentences like

Vanta nampiyai-t tampi taṉṉoṭū
Muntai nāṉ-maṟai muṉikku-k kāṭṭi
(Kamparāmāyanam I, Kaiyaṭai, 17.)

(Having shown to the sage well versed in the ancient four vēdas, Rāma who came along with his brother.)

the suffix *oṭu* is used along with the word denoting the inferior. That he wants to follow *Pāṇini* is evident from his sentence *ipporuḷ Pāṇiṉiyārkkum okkum.*

Note 3.—This *sūtra* should be taken along with *aṉṉōṭiyainta v-oru-viṉai-k kiḷavi* in the 74th *sūtra.*

Note 4.—*Iḷampūraṇar* explains the use of *oṭu* in the sentence *nāyoṭu nampi vantāṉ* (the master came with the dog) by saying

that the dog deserved greater recognition for some reason or other —(perhaps gratitude). *Cēṉāvaraiyar* agrees with him in that point and adds that, if it is not the intention of the speaker, the suffix *oṭu* does not denote association.

Note 5.—Cēṉāvaraiyar raises the question why this *sūtra* was not stated next to the 74th *sūtra* and answers that the *Vēṟṟumai-y-iyal* deals with the cases and their meanings only in a general manner and this chapter with the specialised meanings and uses.

92. மூன்றனு மைந்தனுந் தோன்றக் கூறிய
ஆக்கமொடு புணர்ந்த வேதுக் கிளவி
நோக்கோ ரனைய வென்மனார் புலவர்.

Mūṉṟaṉu m aintaṉun tōṉṟa-k kūṟiya
Ākkamoṭu puṇarnta v-ētu-k kiḷavi-
Nōkkō r-aṉaiya v-eṉmaṉār pulavar.

Learned men say that, on careful consideration, the use of the third case-suffix and that of the fifth case-suffix to denote cause are of the same nature when they qualify a verb formed of the root *ā-* (meaning to become).

Ex.—(1) Vāṇikattāṉ āyiṉāṉ: vāṇikattiṉ āyiṉāṉ.
(He became a man on account of trade.)
(2) Vāṇikattāṉ āya poruḷ: vāṇikattiṉ āya poruḷ.
(Wealth raised on account of trade.)

Note 1.—Cēṉāvaraiyar raises the doubt that this *sūtra* is unnecessary since it has been said in the *sūtras*

Ataṉ-viṉai-p-paṭutal-ataṉiṉ-ātal. (Col. 74.)

and

putumai-paḻamai-y-ākkam. (Col. 78,)

that the third case as well as the fifth denotes cause and answers the same thus—Since this chapter deals with *mayakkam* (contamination), the author has mentioned the same here and hence he cannot be charged with having repeated the same. But it seems to me that the same may be answered thus:— The statement *ataṉiṉ-ātal* in the 74th *sūtra* may mean only

cause and need not mean cause followed by the verb 'to become' and the statement *ākkam* means that the noun in the fifth case should be followed by any word derived from the root *ā*-. Hence one may doubt that, if a word denoting cause is followed by a word derived from the root *ā*, only the fifth case-suffix might be used. This *sūtra* clears his doubt by saying that the third case-suffix also may be used in such instances.

Note 2.—The word *nōkkù* is a noun in the seventh case with the case-suffix dropped.

93. இரண்டன் மருங்கி னோக்க னோக்கமவ்
விரண்டன் மருங்கி னேதுவு மாகும்.

Iraṇṭaṉ maruṅki ṉōkka ṉōkkam-av
V-iraṇṭaṉ maruṅki ṉ-ētu-v-u m-ākum.

The verb meaning 'to observe' may be governed not only by a noun in the second case, but also in the third and fifth cases if the observation is not through the physical eye, but through the mind's eye.

Ex.—Kōlāṉ nōkki vāḻuṅ kuṭi; kōliṉ nōkki vāḻuṅ kuṭi
(The subjects living expecting the righteous rule.)

Note 1.—*Nōkkam* (observation) is of two kinds:—*Nōkkiya nōkkam* (observation by the physical eye) and *nōkkal-nōkkam* (observation not by the physical eye, *i.e.*, by the mind.) This *sūtra* deals with the use of case-suffixes in the latter case.

Note 2.—One may question why this *sūtra* which deals with the optional use of the third case-suffix and the fifth case-suffix in the place of the second case-suffix was not placed after the 90th *sūtra* since it has been said that all the *sūtras* from 84 to 90 deal with the optional use of other case-suffixes in place of the second. It may have been placed there. But since it deals with the optional use of the third and fifth case-suffixes meaning cause and the 92nd *sūtra* also deals with them, it has been placed here.

94. தமெ்மொழு தொழிற்பெயர்க் கிரண்டு மூன்றுங்
கடிநிலை யிலவே பொருள்வயி னான.

Taṭumāṟu toḻiṟ-peyar-k k-iraṇṭu mūṉṟuṅ
Kaṭi-nilai y-ilavē poruḷ-vayi ṉ-āṉa.

The noun (whose case-suffix is dropped) and about the nature of whose action it is difficult to decide is not prevented from being taken either as the second case or as the third from the sense.

Ex.—In the sentence 'puli koṉṟa yāṉai' it is difficult to decide whether the act of killing rests with the tiger or the elephant; for it is the genius of the Tamil language to use active forms in passive sense. So *koṉṟa* may be active or passive in sence and hence it becomes *taṭumāṟutoḻil*. If the act of killing rests with the tiger, the word *puli* should be taken as the noun in the third case so that the expression *puli koṉṟa yāṉai* means 'the elephant killed by the tiger'; if, on the other hand, the act of killing rests with the elephant, the word *puli* ahould be taken as the noun in the second case so that the same expression means 'the elephant that killed the tiger'.

Note 1.—If *koṉṟa* is not taken as a *taṭumāṟutoḻil*, *puli* may be taken either as the subject of *koṉṟa* or the object of it.

Note 2.—Though there is no contamination here, yet there is room to take the noun either as one case or as the other. Hence this *sūtra* finds a place in this chapter.*

95. ஈற்றுப்பெயர் முன்னர் மெய்யறி பனுவலின்
வேற்றுமை தெரிப வுணரு மோரே.

Īṟṟu-p-peyar muṉṉar mey-y-aṟi paṉuvaliṉ
Vēṟṟumai teripa v-uṇaru-m-ōrē.

The intelligent will discriminate from what follows after the last word.

* If the author had meant expressions like *puli koṉṟa yāṉai* as examples to this *sūtra*, this and the next *sūtra* might have been omitted.

Ex.— If one says 'puli koṉṟa yāṉai vantatŭ' it is evident that the elephant killed the tiger since otherwise it could not come. If, on the other hand, one says 'puli koṉṟa yāṉai kiṭantatŭ' it is evident that the elephant was killed by the tiger.

Note 1—This *sūtra* answers the question which will arise from the previous *sūtra* 'How is one to decide whether the noun is in the second case or the third ?'

Note 2.—In the previous *sūtra*, this *sūtra* and the following few *sūtras* I have followed the order adopted by *Teyvaccilaiyār* since it seems to be regular—contamination of the second case, the third case, the fourth case, the fifth case and the sixth case.

Note 3—The word *vēṟṟumai* in this *sūtra* means *difference* and not *case*. *Vēṟṟumaiteri*—may be taken as a root meaning 'to discriminate.'

96. ஓம்படைக் கிளவிக் கையு மானுந்
தாம்பிரி விலவே தொகைவரு காலை.

Ōmpaṭai-k kiḷavi-k k-ai-y-u m-āṉun
Tām-piri v-ila-v-ē tokai-varu kālai.

The noun which qualifies a verb meaning 'to protect' may be in the second case or the third case when the case-suffix is dropped.

Ex.—'Puli pōṟṟi vā' may mean 'be protecting a tiger' or 'remain protected by a tiger.'

Note 1.—*Cēṉāvaraiyar* takes the word *tokai* to mean *compound*; it seems it is quite sufficient if it is taken to mean *elision* (of case-suffix.) According to him *puli-pōṟṟi* is a compound word like *nilan-kaṭantāṉ*.

Note 2.—*Nacciṉārkkiṉiyar* reads *toka* instead of *tokai*. In the Damodaram Pillai edition of *Nacciṉārkkiṉiyam* the reading is *oppa viruntu*, while the manuscript in the Oriental Manuscripts Library, Madras, reads *oppa virintuḷi*. The latter reading is better.

Note 3.—Since this *sūtra* and the *sūtra* commencing with *taṭumāṟu toḻiṟ-peyar* deals with the same cases, one may think that *ōmpaṭai-k-kiḷavi* may have been read along with *taṭumāṟu toḻiṟ-peyar* and the two *sūtras* may have been read as one; but there is this difference; in the former *sūtra* is found the word *mūṉṟum* and in the latter *āṉum* and it has nowhere been said that the suffix *āṉ* belongs to the third case. Its use after *ai* in this *sūtra*, perhaps, suggests it.

Note 4.—*Cēṉāvaraiyar* says that one may think this *sūtra* may have been read with the *sūtra* commencing with *Iraṇṭaṉ maruṅkiṉ* and both may have been read as *Iraṇṭaṉ maruṅkiṉ ṉōkka- ṉōkkamum—ōmpaṭaik- kiḷaviyu m-ētuvu m-ākum*; if it was so done, *ōmpaṭai-k-kiḷavi* may be qualified by a noun in the fifth-case also. In order to avoid it, the author has not made them into one *sūtra*.

Note 5.—The word *tām* here is only for euphony.

97. குத்தொக வரூஉங் கொடையெதிர் கிளவி
அப்பொரு ளாறற் குரித்து மாகும்.

Ku-t-toka varūuṅ koṭai-y-etir kiḷavi
A-p-poru ḷ-āṟaṟ k-urittu m-ākum.

The word denoting the recipient of a gift which can afford to have the suffix *ku* dropped may take the sixth case-suffix also.

Ex.—Instead of *nākar-pali koṭuttāṉ* (he gave an oblation to *nākar*) one may say *nākaratu pali koṭuttāṉ*.

Note 1.—*Cēṉāvaraiyar*, *Nacciṉārkkiṉiyar* and *Teyvaccilaiyār* say that this *sūtra* states that the compound *nākar-pali* may be split as *nākaratu pali*. According to them there is no sanction for the expression *nākaratu pali* in usage.

Note 2.—The word *koṭai-y-etir-kiḷavi* means 'the word denoting the recipient of a gift'. The only place where the suffix *ku* may be dropped is in sentences like *nākarkku-p pali koṭuttāṉ*. This *sūtra* enjoins that *nākaratu pali koṭuttāṉ* also may be used. It is worthy of note that *ku* cannot be elided in the expression *pali nākar-k-ku-k koṭuttāṉ*.

Note 3.—In the Namaccivāya Mudaliar's edition of *Iḷampūraṇam* the expression *koṭai etirtal eṉpatu viḻuppam-uṭaiyārai nuṭaliyakkār koṇṭuvaittu virumpi-k-koṭuttal* is found. Here *koṭai-etirtal* should be replaced by *koṭai* since the statement *viḻuppam-uṭaiyārai...koṭuttal* is the meaning of *koṭai*-and not of *koṭai-y-etirtal.* Hence the first meaning of the word *koṭai-y-etirtal* given in the Tamil Lexicon published by the University of Madras is incorrect.

Note 4.—Since the previous *sūtra* ended with the contamination of the third case, this *sūtra* deals with that of the fourth case.

Note 5.—The particle *um* in the *sūtra* suggests that such a usage as *nākaratu pali* is rare.

98. அச்சக் கிளவிக் கைந்து மிரண்டும்
எச்ச மிலவே பொருள்வயி னான.

Acca-k kiḷavi-k k-aintu m-iraṇṭum
Ecca m-ilavē poruḷ-vayi ṉ-āṉa.

A verb denoting fear may be qualified by a noun either in the fifth case or in the second case.

Ex.—Paḻiyiṉ añcum; paḻiyai añcum.
(He is afraid of calumny.)

Note 1.—Since the use of the fifth case is sanctioned by *accam* in the *sūtra* 78 (p. 89) one may doubt that the use of the second case-suffix sanctioned by the *sūtra* 72 (p. 73) is nullified. This *sūtra* removes his doubt. If *accam* in the *sūtra* 78 cannot nullify *añcutal* in the *sūtra* 72, I am not able to understand the necessity for this *sūtra* in this chapter.

Note 2.—*Cēṉāvaraiyar* and *Nacciṉārkkiṉiyar* state that this *sūtra* enjoins that the compound word *paḻi-y-añcum* should be split as *paḻiyai añcum* also.

Note 3.—The use of such expressions as *vaḷai-kaḻalutaṟku añca-vēṇṭā* (one need not fear that the bracelets might slip down) shows that the fourth case also began to be used in later times.

99. அதுவென் வேற்றுமை யுயர்திணைத் தொகைவயின்
அதுவெ னுருபுகெடக் குகரம் வருமே.

Atu-v-eṉ vēṟṟumai y-uyartiṇai-t tokai-vayiṉ
Atu-v-e ṉ-urupu-keṭa-k kukaram varumē.

When a word in the sixth case is followed by an *uyartiṇai* noun, the suffix *atu* is replaced by *ku.*

Ex.—(1) Paṭaikku-t talaivaṉ. (Leader of the army.)
(2) Nampikku makaṉ. (Son of Nampi.)

Note 1.—The meaning given above is that adopted by *Iḷampūraṇar*. According to it this *sūtra* enjoins that, if the noun that is qualified by a noun in the sixth case is *uyartiṇai*, the suffix *atu* should not be used and it should be replaced by the suffix *ku.*

Cēṉāvaraiyar and *Teyvaccilaiyār* interpret the *sūtra* thus:—The *uyartiṇai* compound whose members have the relation denoted by the sixth case should have, when it is analysed, the suffix *ku* at the end of the first member and not *atu*. There are three defects in this interpretation:—(1) Do they mean by the word *uyartiṇai-t-tokai* a compound made up of two words, both of which are *uyartiṇai* or only the second member? If it is the latter, what is the reason to interpret it in that manner? (2) The word *keṭa* in the *sūtra* does not suit well. *Cēṉāvaraiyār* explains that *keṭa* suggests the meaning *non-appearance* instead of *disappearance.* (3) There will be no *sūtra* to sanction the use of the suffix *ku* in such expressions as *Paṭaikku-t talaivaṉ*, *Nampikku makaṉ*, etc.

Nacciṉārkkiṉiyar interprets it thus:—The suffix *ku* is used when an *uyartiṇai* compound is analysed, and the sixth case will be used without the suffix *atu*. In the former part of the interpretation he agrees with *Cēṉāvaraiyar* and the example for the latter part is *niṉ makaṉ*. The defects in this interpretation are: (1) There is sentence-split. (2) The second part is unnecessary since there is a *sūtra* which enjoins that the case-suffixes may be dropped when the nouns which have them precede those

which they qualify. Further he condemns *Iḷampūraṇar* by saying that such expressions as *niṉakku makaḷ* should not be used and they should be read *niṉakku makaḷ ākiyavaḷ*. But there is a sentence *pāṭiṉikkŭ...pāṇmakaṉ* in the 11th stanza of *Puṟanāṉūṟŭ* supporting the interpretation of *Iḷampūraṇar*. The commentator on *Puṟanāṉūṟu* also agrees with *Iḷampūraṇar*.

Note 2.—This *sūtra* deals with the contamination of the sixth case.

Note 3.—It deserves to be noted that the word *tokai* here does not mean *compound*,* but it means *association* in the same way as the word *tokuti* in the *sūtra*.

Iṉaitteṉa v-aṟinta ciṉai-mutaṟ kiḷavikkŭ
Viṉai-p-paṭu tokutiyi ṉ-ummai vēṇṭum. (Tol. Col. 33)

100. ஆறன் மருங்கின் வாழ்ச்சிக் கிழமைக்கு
ஏழு மாகு முறைநிலத் தான.

Āṟaṉ maruṅkiṉ vālcci-k kiḻamaikkŭ
Ēḻu m-āku m-uṟai-nilat t-āṉa.

The seventh case also may be used instead of the sixth case with nouns denoting dwelling place when its relation to the noun which it qualifies is that of the land inhabited and the inhabiter.

Ex.—Kāṭṭiṉkaṇ yāṉai; kāṭṭatu yāṉai.
(Elephant in the forest.)

Note 1.—This *sūtra* also deals with the contamination of the sixth case.

Note 2.—*Āṉ* in *uṟai-nilattāṉa* is used in the sense of *kaṇ*, the seventh case-suffix.

One should be very careful in deciding the meaning of the words *tokai* and *tokuti* in *Tolkāppiyam*, since they are used in many senses—compound, association, elision etc.

101. அன்ன பிறவுந் தொன்னெறி பிழையாது
உருபினும் பொருளினும் மெய்தடு மாறி
இருவயி னிலையும் வேற்றுமை யெல்லாம்
திரிபிட னிலவே தெரியு மோர்க்கே.

Aṉṉa piṟavum toṉṉeṟi piḻaiyātu
Urupiṉum poruḷiṉum mey-taṭu māṟi
Iru-vayi ṉilaiyum vēṟṟumai y-ellām
Tiripiṭa ṉ-ilavē teriyu mōrkkē.

There is no confusion in the minds of the learned with regard to the use of one case-suffix for another or of one case-suffix similar to the cases mentioned above, if it is in conformity with the ancient usage.

Ex.—Cāttaṉōṭu vekuṇṭāṉ *for* Cāttaṉai vekuṇṭāṉ.
(He felt angry with Cāttaṉ) etc.

Note 1.—This *sūtra* suggests that it is impossible to give a comprehensive list of all cases of contamination.

Note 2.—The word *iruvayiṉilaiyum* is taken to mean by *Iḷampūraṇar* and *Teyvaccilaiyār* 'in both the places where one case-suffix is used for another and where one case-suffix is used in the sense of another case-suffix'; but, on the other hand, *Cēṉā-varaiyar* and *Nacciṉārkkiṉiyar* take it to mean 'in both the places where the case-suffix has its original meaning and that of another case-suffix.' The former interpretation is better.

Note 3.—Thus we see that the *sūtras* 84 to 101 deal with contamination.

Note 4.—From this *sūtra* it is evident that there should have been a vast Literature in Tamil at the time of *Tolkāppiyaṉār*. It is unfortunate that we are not in possession of any of them.

102. உருபுதொடர்ந் தடுக்கிய வேற்றுமைக் கிளவி
ஒருசொ னடைய பொருள்சென் மருங்கே.

Urupu-toṭarn t-aṭukkiya vēṟṟumai-k kiḷavi
Oru-coṉ ṉaṭaiya poruḷ-ceṉ maruṅkē.

Words having the same case-suffix may be treated as if they are one if the sense allows it, *i. e.* they may qualify the same word.

Ex.—Antaṇar nūṟkum aṟattiṟkum āti (Kuṟaḷ. 543)
(That which preceded Vēdas and Dharma).

Note 1.—Vēṟṟumai-k-kiḷavi generally means case-suffix. Here it should be taken to denote *a word with a case-suffix.* Hence this suggests a *paribhāṣā* that wherever *case-suffix* is mentioned, *the noun with the case-suffix* should be taken if it is suggested by the context. *Cf.* The Skt. paribhāṣā *Pratyayagrahaṇē tadantā grāhyāḥ.*

Note 2.—In the interpretation of this *sūtra*, the commentators disagree. *Iḷampūraṇar* takes the word *urupu* in the sense *pala urupu*; but he has not explicitly stated that they should not be the same suffix though in the examples *yāṉaiyatu kōṭṭai nuṉi-k-kaṭ kuṟaittāṉ, tiṉaiyiṟ kiḷiyai-k kaṭiyum* which he has given, only different suffixes are used. *Cēṉāvaraiyar* and *Teyvaccilaiyār* have stated that the same suffix should be repeated as *eṉṉoṭu niṉṉoṭu*. The former condemns *Iḷampūraṇar* that in the examples given by him there is no *aṭukkū* since *nuṉikkaṇ* and *kiḷiyai* are only *aṭai-moḻi* (adjunct) to the verbs *kuṟaittāṉ* and *kaḍiyum* respectively. *Nacciṉārkkiṉiyar* condemns *Cēṉāvaraiyar* that they are not *aṭai-moḻi*, but does not discuss whether they are *aṭukkū* or not. He states examples wherein words having the same suffix are read together, as also words with different suffixes. When we take into consideration the word *aṭukkū*, the interpretation of *Cēṉāvaraiyar* and *Teyvaccilaiyār* seems to be sound.

103. இறுதியு மிடையு மெல்லா வுருபும்
நெறிபடு பொருள்வயி னிலவுதல் வரையார்.

Iṟutiyu m-iṭaiyu m-ellā v-urupum
Neṟi-paṭu poruḷ-vayi ṉilavutal varaiyār.

(Learned men) do not prevent words having different case-suffixes at the middle and at the end of the expression from qualifying the same (finishing) word.

Ex.—(Cāttaṉatu) āṭaiyai valiyiṉār kāṭṭinkaṇ parittāṉ.
(He took by force Cāttaṉ's cloth in the forest.)

Note 1.—The word *urupu* in the *sūtra* should be taken in the the same way as *vēṟṟumai-k-kiḷavi* in the preceding *sūtra.*

Note 2.—The meaning given above is that given by *Teyvaccilaiyār*. It is only in his interpretation this *sūtra* has a bearing on the previous *sūtra* and the following *sūtra*. The interpretation of *Iḷampūraṇar, Cēṉāvaraiyar* and *Nacciṉārkkiṉiyar* is as follows:- Words with case-suffixes may stand both in the middle of sentences and at their end. *Iḷampūraṇar* does not seem to have noted the difference between *āṭai cāttaṉatu* (the cloth belongs to *Cāttaṉ*) and *cāttaṉatu āṭai* (*Cāttaṉ's* cloth). *Cēṉāvaraiyar* and *Nacciṉārkkiṉiyar* have noted it. The former has suggested that a word in the seventh case may be used at the end or in the middle of a sentence only if it qualifies a verb and not if it qualifies a uoun. For instance the expression *kuṉṟattukkaṭ-kūkai* (the owl on the rock) cannot be optionally used as *kūkai kuṉṟattukkaṇ*. *Civañāṉa-muṉivar* states that this *sūtra* speaks of the usage in Sanskrit that no word should have its suffix dropped.* Since *Tolkāppiyaṉār* has to write *sūtras* dealing only with Tamil usage, *Civañāṉa-muṉivar's* view is not sound.

Note 3.—The sentence *Iṟu-peyaṟkkākum eṉṟōtappaṭṭa urupu-tammaiyē iṟutiyum iṭaiyum niṟkum eṉa vakuttu-k-kūṟiṉāṉ enpatu* found in the *Cēṉāvaraiyam* seems to be an interpolation. It is not in conformity with his statements mentioned previous to it. *Civañāṉamuṉivar* condemns him for this sentence.

Note 4.—If we take the interpretation of *Teyvaccilaiyār* here, one may question how we get sanction for the use of words with case-suffixes at the end of sentences. It is suggested by the *sūtra*

Aiyuṅ kaṇṇu m-allā-p poruḷ-vayiṉ
Mey-y-urupu tokāa v-iṟuti y-āṉa. (Col. 105)

* From this it is clear that the elision of case-suffixes in Vēdas has escaped his notice.

Note 5—In the *Nacciṉārkkiṉiyam* the expression *cāttaṉatu-āṭai eṉpuḷi....viṉaikkurippāyiṟṟu* is found. It seems to be an interpolation since the same idea has been stated by the sentence *Iṟuti-k-kaṇ niṉṟakkāl viṉaikkurippām eṉṟu uṇarka.*

104. பிறிதுபிறி தேற்றலு முருபுதொக வருதலும்
நெறிபட வழங்கிய வழிமருங் கென்ப.

Piṟitu-piṟi t-ēṟṟalu m-urupu-toka varutalum
Neṟi-paṭa vaḻaṅkiya vaḻi-maruṅ k-eṉpa.

It is said that usage sanctions nouns, with the case-suffixes retained or dropped, qualifying different words in the middle and end of sentences.

Ex.—Kātaliyai-k koṇṭu kavunti-y-oṭu kūṭi kōvalaṉ ceṉṟāṉ.
(Kōvalaṉ went taking his wife and meeting with Kavunti.)

Nilaṅ kaṭantāṉ.
(He crossed the land.)

Ciṟṟil naṟṟūṇ paṟṟi. (Puṟa. 86)
(Taking hold of the well-made pillar in the toy-house)

Note 1.—The meaning given above is that of *Teyvaccilaiyār*. Since the previous two *sūtras* have stated that words with case-suffixes qualify the same word, the former part of this *sūtra* enjoins that they may qualify different words. In so doing, the case-suffixes also may be dropped; this is sanctioned by the second part of the *sūtra*.

Note 2.—The words *iṟutiyum, iṭaiyum* and *ellā urupum* are taken here from the previous *sūtra*.

Note 3.– The former part of this *sūtra* is interpreted by *Iḷampūraṇar*, *Cēṉāvaraiyar* and *Nacciṉārkkiṉiyar* that one case-suffix may be super-posed on another. Though it has been said as a general case, they take that only the sixth case-suffix will be super-posed on another case-suffix, preferably an unlike suffix. Examples are *Cāttaṉataṉai, Cāttaṉataṉāl, Cāttaṉataṉatu* etc. *Teyvaccilaiyār* points out two defects in their interpretation :—

(1) *Cāttaṉatu* in *Cāttaṉataṉai* does not mean *Cāttaṉ's*, but means *Cāttaṉ's object* and hence it is not a noun in the sixth case, but it is a noun in the nominative case. (2) If otherwise, *Cāttaṉataṉai* should have the same meaning as *Cāttaṉai*, which is not the case. *Teyvaccilaiyār* is undoubtedly correct in this condemnation.

Note 4.—Since the elision of the case-suffixes is said in connection with *vēṟṟumai-t-tokai* in the *Ecca-v-iyal*, why should the same be enjoined here? *Teyvaccilaiyār* answers this question by saying that the elision of case-suffix mentioned in the *Ecca-v-iyal* is in connection with a compound and its mention here is intended to apply to expressions other than compounds. For instance in the expression *ciṟṟil naṟṟūṇ paṟṟi*, *ciṟṟil*, is a noun in the seventh case with the case suffix dropped and *naṟṟūṇ* is a noun in the second case with the case-suffix dropped.

Note 5.—The word *neṟi-paṭa-vaḻaṅkiya-vaḻi-maruṅkiṉ* means in accepted usage':

105. ஐயுங் கண்ணு மல்லாப் பொருள்வயின்
மெய்யுருபு தொகாஅ விறுதி யான.

Ai-y-uṅ kaṇṇu m-allā-p poruḷ-vayiṉ
Mey-y-urupu tokāa v-iṟuti y-āṉa.

No case-suffix will be elided at the end of a sentence except those of the second and the seventh.

Ex.—Yām ēttukam palavē (Puṟa. 10, 13)
[We shall extol many (of your qualities)]
Nalla illa ākupa....akaṉṟalai nāṭē (Puṟa. 7, 13)
(Let the good become extinct in the wide land)

Note 1.—This *sūtra* is important since it has given rise to the notion that the words *kāl*, *akam*, *puṟam*, *vayiṉ*, *kaṭai* etc. are seventh case-suffixes. For instance in the word *mūṉṟalaṅ-kaṭai-y-ē* of the first *sūtra* of *Tolkāppiyam*, the word *kaṭai* is a noun meaning place and the seventh case-suffix *kaṇ* is dropped

on the strength of this *sūtra,* since the *root—al* cannot have the seventh case-suffix with the *cāriyai—am* in the middle. But later scholars take it to be a seventh case-suffix.

106. யாத னுருபிற் கூறிற் ருயினும்
பொருள்சென் மருங்கின் வேற்றுமை சாரும்.

Yāta ṉ-urupiṟ kūṟiṟ ṟ-āyiṉum
Poruḷ-ceṉ maruṅkiṉ vēṟṟumai cārum.

The meaning of the case-suffix can be taken in whatever form it is given expression to.

Ex.—Oru-kaṇai koṇṭu mū-v-eyil uṭaṟṟi. (Puṟa. 55, 2)
(Having destroyed three forts with one arrow)

Note 1.—Here the word *koṇṭu* serves the purpose of the third case-suffix. Such words are called *collurupu.* This is the only *sūtra* which sanctions it.

Note 2.—Here the word *urupu* does not mean case-suffix, but *form* as in the *sūtra*

A-m-mū v-urupiṉa tōṉṟa l-āṟē. (Col. 160)

Note 3.—The meaning given above belongs to *Teyvaccilaiyār.* The other three think that this *sūtra* means that, whatever be the case-suffix, it should be taken to have the meaning of such case-suffix as suits the context. If that is taken to be the meaning of this *sūtra,* it may be said that it simply repeats the idea contained in the *sūtra 101* mentioned above. Hence the interpretation of *Teyvaccilaiyār* is sound.

107. எதிர்மறுத்து மொழியினுந் தத்த மரபிற்
பொருணிலை திரியா வேற்றுமைச் சொல்லே.

Etirmaṟuttu moḻiyiṉun tatta marapiṟ
Poruṇilai tiriyā vēṟṟumai-c collē.

Case suffixes will have the same meaning even when they qualify a negative verb.

Ex.—Yāḻoṭuṅ koḷḷā (Puṟa. 92. 1).
(They cannot be in harmony with the sound produced by *yāḻ*.)

Note 1.—This *sūtra* clears the doubt whether case-suffixes may be used along with negative verbs since the doer, object, instrument etc. can be had only by a positive verb.

108. குஐ ஆனென வரூஉ மிறுதி
அவ்வொடு சிவணுஞ் செய்யு ளுள்ளே.

Ku-ai āṉ-eṉa varūu m-iṟuti
A-v-v-oṭu civaṇuñ. ceyyu ḷuḷḷē.

The words having suffixes *ku, ai* and *āṉ* at the end of a line may be appended by the particle *a* in verse.

Ex.—Aḷavu niṟaiyu m-eṇṇum varu-vaḻi
Neṭu-mutal kuṟukalu m-ukaram varutaluṅ
Kaṭinilai y-iṉṟē y-āciri yarkka. (Tol. Eḻut. 390.)
Kāva lōṉa-k kaḷiṟañ cummē.
Aiyuṅ kaṇṇu m-allā-p poruḷ-vayiṉ
Mey-y-urupu tokāa v-iṟuti y-āṉa. (Tol. Col. 105.)'

109. அஎனப் பிறத்த லஃறிணை மருங்கிற்
குவ்வும் ஐயு மில்லென மொழிப.

A-eṉa-p piṟatta l-a∴ṟiṇai maruṅkiṟ
Kuvvum ai-yu m-illeṉa moḻipa.

Ku and *ai* cannot append *a* if they are suffixed to *a∴ṟiṇai* names.

Note 1.—This *sūtra* suggests that *a* may be appended only to *āṉ* when it is suffixed both to *uyartiṇai* and *a∴ṟiṇai* nouns.

110. இதன திதுவிற் றென்னுங் கிளவியும்
அதனைக் கொள்ளும் பொருள்வயி னானும்
அதனாற் செயற்படற் கொத்த கிளவியும்
முறைக்கொண் டெழுந்த பெயர்ச்சொற் கிளவியும்

பால்வரை கிளவியும் பண்பி னாக்கமுங்
காலத்தி னறியும் வேற்றுமைக் கிளவியும்
பற்றுவிடு கிளவியுந் தீர்ந்துமொழிக் கிளவியும்
அன்ன பிறவு நான்க னுருபின்
தொன்னெறி மரபின தோன்ற லாறே.

Itaṉa t-ituvir ṟ-eṉṉuṅ kiḷaviyum
Ataṉai-k koḷḷum poruḷ-vayi ṉāṉum
Ataṉāṟ ceyaṟ-paṭaṟ kotta kiḷaviyum
Muṟai-k-koṇ ṭ-eḻunta peyar-c-coṟ kiḷaviyum
Pāl-varai kiḷaviyum paṇpi ṉ-ākkamuṅ
Kālatti ṉ-aṟiyum vēṟṟumai-k kiḷaviyum
Paṟṟu-viṭu kiḷaviyun tīrntu-moḻi-k kiḷaviyum
Aṉṉa piṟavu nāṉka ṉ-urupiṉ
Toṉṉeṟi marapiṉa tōṉṟa l-āṟē.

The fourth case is used from very ancient times in the following meanings :—in place of the sixth case in such sentences as 'this of this is of this sort'; in place of the second case in expressions like 'this will hold that'; in the place of the third case in sentences like ' this is fit to be done by him '; in place of sixth case denoting relationship; in place of the fifth case denoting the exact position of land and comparison; in place of the seventh case denoting time; and before the roots *paṟṟu-viṭu* and *tīr-* which generally take the fifth case.

Ex.—1. Yāṉaikku-k kōṭu kūritu.
(The tusk of the elephant is sharp.)
2. Ivaṭkuk koḷḷum i-v-v-aṇi.
(This ornament will suit her.)
3. Avaṟku-c ceyya-t takum i-k-kāriyam.
(This act deserves to be done by him.)
4. Āviṟku-k kaṉṟu.
(The calf of the cow.)
5. Karuvūrkku-k kiḻakku.
(East of Karūr.)
6. Cāttaṟku neṭiyaṉ.
(He is taller than Cāttaṉ.)

7. Kālaikku varum.
 (He comes in the morning.)

8. Maṉai-vāḻkkaikku-p parru-viṭṭāṉ.
 (He extracted himself from the attachment of a house-holder.)

9. Ūrkku-t tīrntāṉ.
 (He removed himself from the village.)

Note 1.—Under *aṉṉa piravum* examples like *kaṇpaṉi niruttal eḷitō....kuyil akavuṅ kural kēṭpōrkkū* (Akanāṉūru 97). (Is it easy to refrain from weeping for those who have the sweet notes of the cuckoo ?) may be taken.

Note 2.—Why should not the author have stated this *sūtra* after *sūtra 100*, since this also deals with contamination ? He may have done it. But *Cēṉāvaraiyar* says that *sūtras 84 to 100* dealt with the contamination of the case-suffixes used in splitting compounds and this *sūtra* does not deal with the splitting of compounds.

111. ஏனை யுருபு மன்ன மரபின
 மான மிலவே சொன்முறை யான.

 Eṉai y-urupu m-aṉṉa marapiṉa
 Māṉa m-ilavē coṉ-murai y-āṉa.

There will be no harm if other case-suffixes also are used in a similar manner.

Ex.—'Nūlai-k kurran kūriṉāṉ' in place of 'nūlatu kurran kūriṉāṉ.'

 (He found fault with the work.)

Note 1.—The reading in all the books at the beginning of the second line is *māṉam* and it means *harm*. It seems to me that *mānam* is a tadbhava of the Sanskrit word *māna* which does not have that meaning. Hence my conjecture is that it should be *āṉam*, the *tadbhava* of *hāṉam*. One should explain the appearance of *m* at the beginning. In *sūtras* like *valleḻuttu mikiṉu māṉa millai*

(Tol. Eḻut. 231, 247, etc.) the splitting should have been wrongly done thus—*valleḻuttu mikiṉum māṉam illai.* Since *Tolkāppiyaṉār* is fully conversant with Sanskrit, I am sure he would not have committed this mistake. In later Tamil lexicons like *Cūḍāmaṇi* the word *māṉam* has been given the meaning *harm*.

112. வினையே செய்வது செயப்படு பொருளே
நிலனே காலங் கருவி யென்றா
இன்னதற் கிதுபய னாக வென்னும்
அன்ன மரபி னிரண்டொடுந் தொகைஇ
ஆயெட் டென்ப தொழின்முத னிலையே.

Viṉaiyē ceyvatu ceyappaṭu poruḷ-ē
Nilaṉē kālaṅ karuvi y-eṉrā
Iṉṉatar k-itu-paya ṉ-āka v-eṉṉum
Aṉṉa marapi-ṉ-iraṇṭoṭun tokaii
Ā-y-eṭ ṭ-eṉpa toḻiṉ-muta ṉilaiyē.

(Learned men) say that there are eight things that should precede an action :-*kṛti* (effort within the body of the doer), doer, object of a verb, place, time, instrument, the recipient and the purpose of doing.

Note 1. The word *viṉai* in this *sūtra* means *kṛti*[1] and not *kriyā*.[2] But *Cēṉāvaraiyar* mistakes *viṉai* to mean *kriyā*; that is unsound since *kriyā* cannot precede *kriyā*. From this one may infer that he did not study *Nyāya-śāstra*. *Naccinārkkiṉiyar* takes *viṉai* to mean verbal roots like *uṇ*, *tiṉ* etc.; this is also unsound since the verbal roots are not one of the requisites for an action to take place.

Note 2.—*Teyvaccilaiyār* takes *toḻiṉ-mutaṉilai* to mean *kārakam*.[3] Since *viṉai* is not a *kārakam*, the interpretation is unsound.

1. *Kṛti* = Volitional effort.
2. *Kriyā* = Activity.
3. *Kārakam* = The relation subsisting between a noun and a verb.

Note 3—*Teyvaccilaiyār* states that the fifth case meaning is not mentioned here perhaps with the idea that it is not a *kāra-kam*; but it seems to me that the word *nilaṉ* may stand both for the seventh case meaning and for the fifth case meaning.

Note 4—The word *mutaṉilai* means 'that which precedes and hence 'cause'.

Note 5.—The mention of *iṉṉataṟkū* and *itu payaṉ āka* as a group separated from *viṉai*, *ceyvatu*, *ceya-p-paṭu-poruḷ*, *nilaṉ*, *kālam* and *karuvi* is due to the fact that the former group is not so important as the latter.

Note 6.—*Cēṉāvaraiyar* says that, though the case meanings have been mentioned in the *Vēṟṟumai-y-iyal*, this *sūtra* is necessary since here the word *ceyappaṭuporuḷ* gives the meaning of the second case in a comprehensive manner, *karuvi* includes *ētu*, *kālam* includes *viṉai-cey-y-iṭam* and it has newly mentioned *viṉai*. But it seems to me that, had it not been for this *sūtra*, the *sūtra* 71 cannot be taken to mention the object as the meaning of the second case; besides this *sūtra* serves as a sort of introduction to *sūtra* 114.

113. அவைதாம்
வழங்கியன் மருங்கிற் குன்றுவ குன்றும்.

Avai-tām
Vaḻaṅkiyaṉ maruṅkiṟ kuṉṟuva kuṉṟum.

Some of them may not be used in actual usage.

Note 1.—This *sūtra* is important since, otherwise, it may be taken that all the eight mentioned in the previous *sūtra* should invariably be mentioned in a sentence.

114. முதலிற் கூறுஞ் சினையறி கிளவியுஞ்
சினையிற் கூறு முதலறி கிளவியும்
பிறந்தவழிக் கூறலும் பண்புகொள் பெயரும்
இயன்றது மொழிதலு மிருபெய ரொட்டும்
வினைமுத லுரைக்குங் கிளவியொடு தொகைஇ
அனைமர பினவே யாகுபெயர்க் கிளவி.

Mutalir kūṟuñ ciṉai-y-aṟi kiḷaviyuñ
Ciṉai-y-iṟ kūṟu mutal-aṟi kiḷaviyum
Piṟanta-vaḻi-k kūṟalum paṇpu-koḷ peyarum
Iyaṉṟatu moḻitalu m-irupeya r-oṭṭum
Viṉai-muta l-uraikkuṅ kiḷaviyoṭu tokaii
Aṉaiya-mara piṉavē y-ākupeyar-k kiḷavi.

Ākupeyar or metonymy is of the following kinds:—whole put for the part, part for the whole, the place of production for the product, quality for the object possessing it, cause for effect, *irupeyaroṭṭu* (the compound made up of two words of which the second member denotes a part and the first an object similar to it or its action), the doer for the object done etc.

1. Teṅku tiṉṟāṉ.
   (He ate the cocoanut.)

Teṅkŭ generally means 'cocoanut tree.' Here it means cocoanut fruit.

2. Paṉivār cimaiyaṅ kāṉam pōki. (Maturaikkāñci, 168.)
   (Having traversed the forests full of mountains covered with snow.)

Cimaiyaṁ which generally means peak' denotes here 'mountains having peaks.'

3. Cil-pūṅ-kaliṅkattaḷ (Kalittokai 56)
   (She wears the cloth made in Kaliṅga which has a few flowers.)

Kaliṅkam which means 'the province Kaliṅga' here means the cloth made in Kaliṅga'

4. Muruku uṟaḻa-t talai-c-ceṉṟŭ (Maturaikkāñci, 181)
   (Having gone against [the enemies] like Murukaṉ.)

Here the quality *Murukŭ* is put for *Murukaṉ*.

5. I-k-kuṭam poṉ.
   (This pot is gold.)

Here the word *poṉ* is put for the object made of *poṉ*.

6. (*a*) Tuṭi-y-iṭai vantāḷ.

(The woman having her waist like *tuṭi*, came.)

(*b*) Īr-ōti-y-eṉ-ṟōḻiyum varumē. (Akanāṉūṟu 107.)

(My friend also who has her hair cool comes.)

Here *tuṭi-y-iṭai* and *īr-ōti* are *irupeyar-oṭṭu.*

7. Tiruvaḷḷuvar paṭi.

(Read the Kuṟaḷ written by Tiruvaḷḷuvar.)

Note 1.—Some may question the need of this *sūtra* here. But from the *sūtra 112* the sentences like *teṅkū tiṉṟāṉ* may be viewed as incorrect since *teṅkū* is not any one of the eight mentioned there. But since such sentences have come in vogue, their usage must receive the sanction of *Tolkāppiyaṉār*. Hence he has read this *sūtra* here.

Note 2.—As regards *iru-peyar-oṭṭu*, there is difference of opinion among commentators. *Iḷampūraṇar* and *Cēṉāvaraiyar* feel that it is identical with *aṉmoḻi-t-tokai*; *Nacciṉārkkiṉiyar* takes compounds like *makkaṭ-cuṭṭu* in Tol. Col. 1 where the second member denotes by metonymy *cuṭṭappaṭum-poruḷ*, as *iru-peyar-oṭṭu*. *Civañāṉamuṉivar* agrees with *Nacciṉārkkiṉiyar*. *Teyvaccilaiyār*, on the other hand, takes such instances like *tuṭi-y-iṭai* and *tāḻ-kuḻal* as are taken by others as *uvama-t-tokai-p-puṟattu-p-piṟanta-v-aṉmoḻi-t-tokai* and *viṉai-t-tokai-p-puṟattu-p-piṟanta-v-aṉmoḻi-t-tokai* and states two reasons for his view :–(1) *Tolkāppiyaṉār* has not stated in *sūtra 418 uvamai-t-tokai-p-puṟattu-p-piṟanta-v-aṉmoḻi-t-tokai* and *viṉai-t-tokai-p-puṟattu-p-piṟanta-v-aṉmoḻi-t-tokai* (2) the second member of the compound here—*iṭai* (waist), *kuḻal*, *ōti* (hair)—is a part of the whole which the compound denotes, while that of *aṉmoḻi-t-tokai* is not so. *Teyvaccilaiyār's* opinion seems to agree with *Tolkāppiyaṉār's*.

Note 3.—Since, in the opinion of *Cēṉāvaraiyar*, *irupeyar-oṭṭu* and *aṉmoḻi-t-tokai* are identical, he raises the question that this need not be mentioned here since *aṉmoḻi-t-tokai* is treated in the *Ecca-v-iyal* and answers it thus :—In the section on compounds he mentioned *aṉmoḻi-t-tokai* and here in the section dealing with nouns like *iyaṟ-peyar* and *āku-peyar*, he has mentioned *irupeyar-oṭṭu*. The reason does not seem to be sound.

Note 4.—Under *viṉai-mutal-uraikkuṅ-kiḷavi*, *Iḷampūraṇar* has given *Tolkāppiyam*, *Kapilam* as examples. Since they are different from the words *Tolkāppiyaṉ* and *Kapilaṉ*, *Cēṉāvaraiyar* condemns *Iḷampūraṇar*. *Nacciṉārkkiṉiyar* cites under this *sūtra* the example *i-v-vāṭai kōlikaṉ* given by *Cēṉāvaraiyar* and under the *sūtra kiḷanta v-alla vēṟu-piṟa tōṉṟinum* (Tol. Col. 117) the examples *Tolkāppiyam* and *Kapilam*. This is one of the instances wherein *Nacciṉārkkiṉiyar* sides both with *Iḷampūraṇar* and *Cēṉāvaraiyar* when both of them differ in their opinion.

Note 5.—In the *Cēṉāvaraiyam* the sentence *Āku-peyar eḻuvāy-vēṟṟumai-mayakkam-ātalāṉ īṇṭu kūṟiṉār-eṉṟārāl Uraiyāciriyar eṉin* is found. This sentence is not found in the Namaccivāya Mudaliyār's *Iḷampūraṇam* edition. But *Nacciṉārkkiṉiyar* states at the last *sūtra* of his chapter *I-v-v-āku-peyarkaḷ eḻuvāy-vēṟṟumai mayakkam-eṉṟu uṇarka.* If he had stated this after meeting the objections raised by *Cēṉāvaraiyar* against *Iḷampūraṇar*, it would have been correct.

115. அவைதாம்
தத்தம் பொருள்வயிற் றம்மொடு சிவணலும்
ஒப்பில் வழியாற் பிறிதுபொருள் சுட்டலும்
அப்பண் பினவே நுவலுங் காலை
வேற்றுமை மருங்கிற் போற்றல் வேண்டும்.

Avaitām.
Tattam poruḷ-vayiṟ ṟammoṭu civaṇalum
Oppil vaḻiyāṟ piṟitu-poruḷ cuṭṭalum
A-p-paṇ piṉavē nuvaluṅ kālai
Vēṟṟumai maruṅkiṟ pōṟṟal vēṇṭum.

They are of two kinds; one denoting those that are connected with them and the other denoting those that are not connected with them. If there is any deviation in literature, they should be taken into account.

Note.—This *sūtra* deals with another kind of classification of *āku-peyar*. I think that *tattam-poruḷ-vayiṟ-ṟammoṭu civaṇal* and *ajahallakṣaṇā* in Skt. are identical and *oppil-vaḻiyāṟ-piṟitu-poruḷ-cuṭṭal* and *jahallakṣaṇā* are identical. The fourth line, in my opinion,

should be a different *sūtra* dealing with *jahad-ajahal-lakṣaṇā*. *Iḷampūraṇar* and *Naccin̲ārkkin̲iyar* take it as a separate *sūtra*, but they interpret *vēṟṟumai* as *case-suffix* instead of *deviation*. *Teyvaccilaiyār* takes all the four lines as one *sūtra* and states that *āku-peyar* is of four kinds:—*tattam-poruḷ-vayiṟ-civaṇal, tammoṭu civaṇal, oppil-vaḻiyāṟ-cuṭṭal* and *piṟitu poruḷ-çuṭṭal* and interprets *vēṟṟumai* to be the case-suffix. *Cēn̲āvaraiyar* also takes all the four lines into one *sūtra* and takes *a-p-paṇpin̲avē* to be the adjunct of *vēṟṟumai*.

116. அளவு நிறையு மவற்றொடு கொள்வழி
உளவென மொழிப வுணர்ந்திசி னோரே.

Aḷavu niṟaiyu m-avaṟṟoṭu koḷ-vaḻi
Uḷa-v-en̲a moḻipa v-uṇarntici n̲ōrē.

Learned men say that words denoting measures and weights are taken with them.

Ex.—(1) Kuṟuṇi kotu.
(Give me a kuṟuṇi [four measures of corn.])
(2) Oru cēr koṭu.
(Give me one seer [of oil, etc.])

Note 1.—These are cases of *jahad-ajahal-lakṣaṇā*. In order to serve as an introduction to this I think we should take the fourth line of the previous *sūtra* as a separate one.

Note 2.—*Cēn̲āvaraiyar* and *Naccin̲ārkkin̲iyar* think that the words denoting number are not *āku-peyar*; they have said so perhaps because similar words in Sanskrit denote both numbers and numerical objects. *Çivañān̲amun̲ivar* condemns them. I agree with him.

117. கிளந்த வல்ல வேறுபிற தோன்றினுங்
கிளந்தவற் றியலா னுணர்ந்தனர் கொளலே.

Kiḷanta v-alla vēṟu-piṟa tōn̲ṟin̲uṅ
Kiḷantavaṟ ṟiyalā n̲-uṇarntan̲ar koḷalē.

If anything not mentioned here appears in Literature, it should be taken into account on the lines chalked above.

Ex.—Yāḻ kēṭṭāṉ.

(He listened to the notes of *yāḻ*.)

(Here the instrument *yāḻ* is put for its notes.)

Yāṉai vantāṉ.

(Elephant-like person came.)

(Here the word *yāṉai* refers to a person resembling it.)

Note.—This *sūtra* suggests that the kinds of metonymy are so varied that they have not been mentioned in an exhaustive manner in *sūtra* 114.

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118. விளியெனப் படுப கொள்ளும் பெயரொடு
தெளியத் தோன்று மியற்கைய வென்ப.

Viḷi-y-eṉa-p paṭupa koḷḷum peyaroṭu
Teḷiya-t tōṉṟu m-iyaṟkaiya v-eṉpa.

They say that what is called *viḷi* or the vocative case is of the nature of being explicitly seen in words which take a special form in the vocative case.

Note 1.—The meaning of the vocative case is not mentioned here since the name *viḷi* [1] itself suggests it.

Note 2.—The expression *koḷḷum peyaroṭu* suggests that there are certain nouns (*peyar*) which do not take a special form in the vocative case.

119. அவ்வே
இவ்வென வறிதற்கு மெய்பெறக் கிளப்பு:

A-v-v-ē
Iv-v-eṉa v-aṟitaṟku mey-peṟa-k kiḷappa.

In order to understand what the words which take a special form in the vocative case are, they will be explicitly mentioned.

Note 1.—Since the following *sūtras* explicitly mention the change which words undergo in the vocative case, I am at a loss to understand the exact need for this *sūtra*.

Note 2.—The word *av* [2] denotes *viḷi-koḷ-peyar* according to *Cēṉāvaraiyar* and words in the vocative case according to *Teyvaccilaiyār*. *Cēṉāvaraiyar* himself condemns the latter interpretation since *avaitām* in the next *sūtra* will not suit well.

1. The root *viḷi* means 'to call', 'to summon'.
2. *Av* and *Avai* have the same meaning.

120. அவைதாம்
இஉ ஐஓ வென்னு மிறுதி
அப்பா னான்கே யுயர்திணை மருங்கின்
மெய்ப்பொருள் சுட்டிய விளிகொள் பெயரே.

Avai-tām
I-u ai-ō v-eṉṉu m-iṟuti
Appā ṉāṉkē y-uyartiṇai maruṅkiṉ
Mey-p-poruḷ cuṭṭiya viḷi-koḷ peyarē.

Among *uyartiṇai* nouns those which clearly undergo modification in the vocative case are those that end in the vowels *i, u, ai* and *ō*

Note 1.—The expressiom *avai-tām* may be taken as a separate *adhikāra sūtra,* since it has to be taken along with the *sūtra 128* or it may be taken there by *anuvṛtti.*

Note 2.—*Teyvaccilaiyār* reads *avaṟṟuḷ* in place of *avaitām* in the *sūtra.*

121. அவற்றுள்
இஈ யாகும் ஐயா யாகும்.

Avaṟṟuḷ
Iī y-ākum ai-y-ā y-ākum.

Of them nouns ending in *i* change to *ī* and those ending in *ai* change to *āy.*

Ex.—Oṇṭoṭī nāṇilaṉ ivaṉ (Kalit. 61)
(Oh lady with lustruous armlets, this man has no modesty)

Teri-y-iḻāy nī-yu-niṉ kēḷum puṇara (Kalit. 39)
(Oh lady with nice ornaments, in order that you may join with your lover)

122. ஓவும் உவ்வும் ஏயொடு சிவணும்.
Ō-v-um u-v-v-um ē-y-oṭu civaṇum.

(Of them) nouns ending in *ō* and *u* take *ē* after them.

Ex.—Ceruppiṉ . kōvē (Patiṟṟu. 21)
(Oh the King of the mountain called *ceṟuppu*)
Vēntē. . . . tavāliyar (Patiṟṟu. 14)
(Oh King may you be free from destruction!)

Note 1.—The *u* referred to in the *sūtra* is *kuṟṟiyalukaram*, which is evident from the following *sūtra*.

Note 2.—*Avaṟṟuḷ* follows in this *sūtra* from *sūtra 121.*

123. உகரந் தானே குற்றிய லுகரம்.
Ukaraṉ tāṉ-ē kuṟṟiya lukaram.

The *u* referred to above is *kuṟṟiyalukaram.*

124. ஏனை யுயிரே யுயர்திணை மருங்கின்
தாம்விளி கொள்ளா வென்மனார் புலவர்.
Ēṉai y-uyir-ē y-uyartiṇai maruṅkiṉ
Tām-viḷi koḷḷā v-eṉmaṉār pulavar.

Learned men say that *uyartiṇai* nouns ending in other vowels do not undergo change in form in the vocative case.

Note.—The word *uyir* in this *sūtra* has to be interpreted as a noun ending in *uyir* and hence suggests the *paribhāṣā* that *final elements refer to the words having them as finals.*

125. அளபெடை மிகூஉ மிகர விறுபெயர்
இயற்கைய வாகுஞ் செயற்கைய வென்ப.
Aḷapeṭai mikūu m-ikara v-iṟupeyar
Iyaṟkaiya v-ākuñ ceyaṟkaiya v-eṉpa.

They say that the nouns having *i* as *aḷapeṭai* at the end do not change *i* to *ī* but take only *i* after them.

Ex.—toḻī i i. . . . . . . (Kalit. 103.)
(O friend, ...)

Note—*Iḷampūraṇar* and *Teyvaccilaiyār* take this *sūtra* to mean that words ending in *aḷapeṭai* '*i*' do not undergo any

modification. But in Literature we find forms like *tōḻī*. *Cēṉa-varaiyar* and *Naccinārkkiṉiyar*, on the other hand, interpret that words ending in *ī* having three *mātrās* add *ī* alone in the vocative case. The only mistake in the interpretation of the latter two is that they take *aḷapeṭai* to have three *mātrās*.

126. முறைப்பெயர் மருங்கி னையெ னிறுதி
ஆவொடு வருதற் குரியவு முளவே.

Muṟai-p-peyar maruṅki ṉ-ai-y-e ṉ-iṟuti
Ā-v-oṭu varutaṟ k-uriya-v-u m-uḷavē.

There are some in words of relationship ending in *ai* that even change to *ā* (in place of *āy*.)

Ex.—Aṉṉai (Mother.) — Aṉṉā (Oh mother.)

Note.—The particle *um* suggests that there is the form *aṉṉāy* also.

127. அண்மைச் சொல்லே யியற்கை யாகும்.

Aṇmai-c col-l-ē y-iyaṟkai y-ākum.

Word in the vocative case which is used to call one near at hand undergoes no modification.

Ex.—Kāṇiya vā tōḻi (Kalit. 42.)
(Oh friend, come to see.)
Nī nīṭu vāḻiya neṭuntakai (Puṟa. 55.)
(Oh King of long fame, may you live long !)

Note.—Though the word *aṇmai-c-col* literally means 'word at-hand,' yet it means here 'the word which is used to call one near at hand.'

128. னரலள வென்னு மந்நான் கென்ப
புள்ளி யிறுதி விளிகொள் பெயரே.

Na-ra-la-ḷa v-eṉṉu m-a-n-nāṉ k-eṉpa
Puḷḷi y-iṟuti viḷi-koḷ peyar-ē.

Of the words that end in consonants, only those which end in one of the four consonants *ṉ*, *r*, *l* and *ḷ*, undergo modification in the vocative case.

Note 1.—*Avai-tām* is to be taken here from *sūtra* 120.

Note 2.—It is worthy of note that, later on, words ending in *ṇ* also underwent modification in the vocative case.

Cf.—Uṇkaṇṇāy (Kalit. 37.)
(Oh lady with anointed eyes.)

129. ஏனைப் புள்ளி யீறுவிளி கொள்ளா.
Ēṉai-p puḷḷi y-īṟu-viḷi koḷḷā.

Words ending in other consonants do not undergo change in the vocative case.

Note.—This *sūtra* may as well be omitted since its purpose is served by the previous one.

130. அவற்றுள்
அன்னெ னிறுதி யாவா கும்மே.

Avaṟṟuḷ
Aṉ-ṉ-e ṉ-iṟuti y-ā-v-ā kum-m-ē.

Of them, those that end in *aṉ* change to *ā*.

Ex.—Cēkā....... (Kalit. 22.)
(Oh servant.......)

131. அண்மைச் சொல்லிற் ககர மாகும்.
Aṇmai-c col-l-iṟ k-akara m-ākum.

Aṉ in *aṇmai-c-col* is changed to *a*.

Ex.—Perum-paṭai-t-talaiva (Patiṟṟu. 24)
(Oh lord of a large army)

Note.—In *vātuvaṉ vāḷiya nī* (Kalit. 96) there is no modification in *vātuvaṉ*.

132. ஆனெ னிறுதி யியற்கை யாகும்.
Āṉ-e ṉ-iṟuti y-iyaṟkai y-ākum.

Words ending in *āṉ* do not undergo any change.

Ex.—Cēramāṉ (Oh cēramāṉ)

133. தொழிலிற் கூறு மானெ னிறுதி
ஆயா குமே விளிவயி னான.
Toḻiliṟ kūṟu m-āṉ-e ṉ-iṟuti
Āy-ā kum-m-ē viḷi-vayi ṉ-āṉa.

Verbal and gerundial nouns ending in *āṉ* change *āṉ* to *āy* in the vocative case.

Ex.—Aḷiyum uṭaiyōy (Puṟa. 2)
[Oh (king) who has mercy]

Note.—*Ā* in *āy* changes to *ō* by Tol. Col. 195.

134. பண்புகொள் பெயரு மதனோ ரற்றே.
Paṉpu-koḷ peyar-u m-ataṉō r-aṟṟē.

Words denoting quality also are of the same nature.

Ex.—Neytalaṅkāṉal neṭiyōy (Puṟa. 10)
(Oh king of long descent at the place Neytalaṅkāṉal)

135. அளபெடைப் பெயரே யளபெடை யியல.
Aḷapeṭai-p peyar-ē y-aḷapeṭai y-iyala.

Words having *aḷapeṭai* before the final *ṉ* are of the same nature as words ending in *aḷapeṭai i*.

Ex.—Aḷaāṉ

136. முறைப்பெயர்க் கிளவி யேயொடு வருமே.
Muṟai-p-peyar-k kiḷavi y-ē-y-otu varum-ē.

Words of relationship ending in ṉ take ē after them.

Ex.—Yavō v-āyiṉa māaṉ makaṉē (Kalit. 21)

137. தானென் பெயருஞ் சுட்டுமுதற் பெயரும்
யானென் பெயரும் வினாவின் பெயரும்
அன்றி யனைத்தும் விளிகோ ளிலவே.

Tāṉ-eṉ peyar-uñ cuṭṭu-mutaṟ peyar-um
Yāṉ-eṉ peyar-um viṉā-v-iṉ peyarum
Aṉṟi y-aṉaittum viḷi-kō ḷ-ila-v-ē.

The pronouns *tāṉ*, *avaṉ*, *ivaṉ*, *uvaṉ*, *yāṉ*, *yāvaṉ* etc., do not take the vocative case.

138. ஆரு மருவு மீரொடு சிவணும்.

Ār-u m-ar-uvu m-īr-oṭu civaṇum.

Words ending in *ār* and *ar* change to *īr*.

Ex.—Peṇṭir-um piṇi-y-uṭai-īrum . . num araṇ cērmiṉ (Puṟa. 9)
(Oh women and those who are ill retire to your place of safety)

Pōṟṟumiṉ maṟavīr (Puṟa. 104)
(Oh brave warriors, protect)

Note.—In *pāṇar kāṉkivaṉ kaṭumpiṉatiṭumpai* (Puṟa 173) *pāṇar* undergoes no modification in the vocative case.

139. தொழிற்பெய ராயி னேகாரம் வருதலும்
வழுக்கின் றென்மனார் வயங்கி யோரே.

Toḻiṟ-peya r-āyi ṉ-ēkāram varutalum
Vaḻukkiṉ ṟ-eṉmaṉār vayaṅki yōrē.

Those who know the usage say that it is not wrong if verbal and gerundial nouns take *ē* also in addition to the modification mentioned in the previous *sūtra*.

Ex.—Ciṟu-kuṭi-y īrē . . . . (Kalit. 39.)
(Oh citizens of small hamlets . . . .)

140. பண்புகொள் பெயரு மதனோ ரற்றே.

Paṇpu-koḷ peyar-u m-ataṉō r-aṟṟē.

Words denoting quality also are of the same naturo.

Ex.—Pal-cāṉṟīrē . . . . (Puṟa. 195.)
(Oh men of many qualities . . . .)

141. அளபெடைப் பெயரே யளபெடை யியல.

Aḷapeṭai-p peyarē y-aḷapeṭai y-iyala.

Words ending in *r* and preceded by *aḷapeṭai* are of the same nature as nouns having *aḷapeṭai* mentioned before.

Ex—Ciṟāar . . . . (Puṟa. 29.)
(Oh young men . . . .)

142. சுட்டுமுதற் பெயரே முற்கிளந் தன்ன.

Cuṭṭu-mutaṟ peyarē muṟ-kiḷan taṉṉa.

Demonstrative pronouns ending in *r* are of the nature of demonstrative pronouns ending in ṉ mentioned above (*i.e.*) they do not take vocative case.

143. நும்மின் றிரிபெயர் வினாவின் பெயரென்று
அம்முறை யிரண்டு மவற்றியல் பியலும்.

Num-m-iṉ ṟiripeyar viṉāviṉ peyar-eṉṟu
A-m-muṟai y-iraṇṭu m-avaṟṟiyal p-iyalum.

Nīyir, the modified form of *num* and interrogative pronouns ending in *r* are of the same nature.

Note—*Nīyir* is said to be the modified form of *num* in *alvaḻi-p-puṇarcci*. *Cf*. Tol. Elut. 327.

144. எஞ்சிய விரண்டி னிறுதிப் பெயரே
நின்ற வீற்றய னீட்டம் வேண்டும்.

Eñciya v-iraṇṭi ṉ-iṟuti-p peyar-ē
Niṉṟa v-īṟṟaya ṉīṭṭam vēṇtum.

Nouns ending in other two (*i. e.*) *l* and *ḷ* have their penultimate vowel lengthened.

Ex.—Oṇṇutāl namakku avar varutum. (Kalit. 35)
(Oh lady with lusturous forehead, he will come to us.)

Note.— *Vayamāṉ rōṉral* (Pura. 44) and *Tiṇṭērannal* (Pura. 198) are used without lengthening the penultimate vowel.

145. அயனெடி தாயி னியற்கை யாகும்.

Ayaṉeṭi. t-āyi ṉ-iyarkai y-ākum.

If the penultimate is long, they undergo no change.

Ex.—Maṇṭamar aṭṭa mataṉuṭai nōṉrāḷ. (Pura. 213)
(Oh king of wonderful effort and strength so as to win in a strong fight.)

Note.—There is *aḷapeṭai* in the vocative *puli kaṭi māal* in Pura. 201.

146. வினையினும் பண்பினு
நினையத் தோன்று மாளெ னிறுதி
ஆயா கும்மே விளிவயி னான.

Viṉai-y-iṉ-um paṇpiṉu
Niṉaiya-t tōṉru m-āḷ-e-ṉ iruti
Āy-ā kum-mē viḷi-vayi ṉ-āṉa.

Verbal and participial nouns denoting quality ending in *āḷ* change *āḷ* to *āy* in the vocative case.

Ex.—Iḷaiyōy kiḷaiyai maṉ-ṉ-eṅkēḷ veyyōrkū. (Pura. 144)
(Oh young lady, are you related to him who is eager of our friendship ?)

147. முறைப்பெயர்க் கிளவி முறைப்பெய ரியல.

Murai-p-peyar-k kiḷavi murai-p-peya r-iyala.

Words denoting relationship ending in *ḷ* are of the same nature as those ending in ṉ.

Ex.—Makaḷē vā.

148. சுட்டுமுதற் பெயரும் வினாவின் பெயரும்
முற்கிளந் தன்ன வென்மனார் புலவர்.

Cuṭṭu-mutaṟ peyar-um viṉā-v-iṉ peyar-um
Muṟ-kiḷan t-aṉṉa v-eṉmaṉār pulavar.

Learned men say that demonstrative pronouns and interrogative pronouns ending in *ḷ* are of the same nature as those mentioned above; (*i. e.*) they do not take vocative case.

149. அளபெடைப் பெயரே யளபெடை யியல.

Alapeṭai-p peyar-ē y-aḷapeṭai y-iyala.

Words ending in ḷ and *ḷ* preceded by *aḷapeṭai* are of the same nature as those which end in *ṉ* and *r* preceded by *aḷapeṭai.*

Ex.—Valam puri-t taṭakkai māal.
(Oh *Viṣṇu* having conch in your hand)
Mēvār t-tolaitta vaṟaṉ miku vēeḷ.
(Oh *vēḷ* with great valour who has routed the enemies)

Note.–Considering *vātuvaṉ, pāṇar, kuricil, tōṉral,* as vocative case without any modification in form, I am led to believe that there might have been here a *sūtra Aṇmai-c collē y-iyaṟkai y-ākum* similar to *sūtra 127* to apply for nouns ending in consonants.

150. கிளந்த விறுதி யஃறிணை விரவுப்பெயர்
விளம்பிய நெறிய விளிக்குங் காலை.

Kiḷanta v-iṟuti y-a∴ṟiṇai viravu-p peyar
Viḷampiya neṟiya viḷikkuṅ kālai.

Nouns common to *uyartiṇai* and *a∴ṟiṇai* ending in the four vowels and consonants mentioned above undergo the same modification in the vocative case when they are used in *a∴ṟiṇai.*

Ex.—Cāttā, Cāttī, Kuruṭā, Kuruṭī etc.

151. புள்ளியு முயிரு மிறுதி யாகிய
அஃறிணை மருங்கி னெல்லாப் பெயரும்
விளிநிலை பெறாஉங் காலந் தோன்றின்
தெளிநிலை யுடைய வேகாரம் வரலே.

Puḷḷiyu mu-uyir-u m-iṟuti y-ākiya
A∴ṟiṇai maruṅki·ṉ-ellā-p peyar-um
Viḷi-nilai peṟūuṅ kālan tōṉṟiṉ
Teḷi-nilai y-uṭaiya v-ēkāram varal-ē.

All nouns in *a∴ṟiṇai* ending in consonants and vowels take *ē* after them in the vocative case.

Ñāyiṟē eṉ kēḷvaṉ yāṅku uḷaṉ āyiṉum kāṭṭīmē.
(Kalit. 147.)
(Oh sun, will you not show me my lover wherever he is?)

Ex.—Vāḻi-y-eṟ puṉarnta pālē. (Puṟa. 176.)
(Oh my fate! may you prosper!)
Evvaḻi nallavar āṭavar, avvaḻi nallai vāḻiya nilaṉē.
(Puṟa. 187.)
(Oh earth! may you prosper since you are good because people there are good.)

Note.—Expressions like *eḻu-v-iṉi neñcam* in *Puṟa 207* show that sometimes even *a∴ṟiṇai* nouns undergo no modification in vocative case.

152. உளவெனப் பட்ட வெல்லாப் பெயரும்
அளபிறந் தனவே விளிக்குங் காலைச்
சேய்மையி னிசைக்கும் வழக்கத் தான.

Uḷa-v-eṉa-p paṭṭa v-ellā-p peyarum
Aḷap-iṟan taṉa-v-ē viḷikkuṅ kālai-c
Cēymai-y-i ṉ-icaikkum vaḻakkat tāṉa.

All the nouns which are said to undergo modification in the vocative case increase the quantity of the vowels when they are used to summon persons or objects at a distance.

Ex.—Naṅ kātalar varuvar kol vayaṅkiḻāay. (Kalit. 11)
(Will my lover return, oh friend with shining ornaments?)

153. அம்ம வென்னு மசைச்சொல் னீட்டம்
அம்முறைப் பெயரொடு சிவணா தாயினும்
விளியொடு கொள்ப தெளியு மோரே.

Amma v-eṉṉu m-acai-c-coṉ ṉiṭṭam
A-m-murai-p peyaroṭu civaṇā t-āyiṉum
Viḷi-y-oṭu koḷpa teḷiyu mōr-ē.

Scholars take that the word *amma* used to draw the attention lengthen its final though it is not included among words of relationship.

Ex—Nakaiyiṉ mikkataṉ kāmamum oṉreṉpa-v ammā
(Kalit. 147)

154. தநநு எஎன வவைமுத லாகித்
தன்மை குறித்த னரளவெ னிறுதியும்
அன்ன பிறவும் பெயர்நிலை வரினே
இன்மை வேண்டும் விளியொடு கொளலே.

Ta-na-nu e-eṉa v-avai-muta l-āki-t
Taṉmai kuritta ṉa-ra-ḷa-v-e ṉ-irutiyum
Aṉṉa pira-v-um peyar-nilai variṉ-ē
Iṉmai vēṇṭum viḷi-y-oṭu koḷal-ē.

Words commencing with *t*, *n*, *nu* and *e* and ending in *ṉ*, *r* and *ḷ* and denoting relationship and those of the same nature, do not take vocative case.

Note.—Such words are *tamaṉ*, *tamaḷ*, *tamar*, *namaṉ*, *namaḷ*, *namar*, *numaṉ*, *numaḷ*, *numar*, *emaṉ*, *emaḷ*, *emar* etc.

v. *Peyar-iyal*

155. எல்லாச் சொல்லும் பொருள்குறித் தனவே.

Ellā-c col-l-um poruḷ-kuṟit taṉa-v-ē.

All words denote meaning.

Note 1.—This *sūtra* deals with the definition of *word.* It agrees, with *arthaḥ padam,* the definition given in *Śuklayajurvēda-prātiśākhya.*

Note 2.—This *sūtra* and the following four do not, strictly speaking, belong to the *peyar-iyal*; they are common to all words which form parts of sentences which were dealt with in the previous four chapters.

Note 3.—*Teyvaccilaiyār* states that this *sūtra* may also mean that all words denote all meanings and the meaning of a word made up of particular sounds is to be determined in each language. But since *Tolkāppiyaṉār* has not defined word elsewhere and it is not evident from the meaning of the word *col,* this alternative meaning is not quite happy.

156. பொருண்மை தெரிதலுஞ் சொன்மை தெரிதலுஞ்
சொல்லி னாகு மென்மனார் புலவர்.

Poruṇmai terital-uñ coṉmai terital-uñ
Colli ṉ-āku-m-eṉmaṉār pulavar.

Learned men say that both the meaning and the form may be denoted by a word.

Ex.—In *sūtra 162 avaṉ, ivaṉ,* etc- denote only *their form,* while in *sūtra 165, nila-p-peyar, kuṭi-p-peyar* etc. denote their *meaning.*

Note.—This *sūtra* may be compared with *Pāṇini's sūtra 'Svam rūpam śabdasya aśabdasañjñā'.*

157. தெரிபுவேறு நிலையலுங் குறிப்பிற் றோன்றலும்
இருபாற் றென்ப பொருண்மை நிலையே.

Teripu-vēṟu nilaiyal-uṅ kuṟippiṟ ṟōṉṟal-um
Iru-pāṟ ṟ-eṉpa poruṇmai nilaiyē.

They say that denoting meaning is of two kinds.—one by connotation and the other by suggestion.

Note 1.—Nouns and verbs *cannote* their meanings, while case-suffixes, verbal terminations etc. which are classified as *iṭai-c-col* *suggest* their meanings.

Note 2.—*Cēṉāvaraiyar* gives *naṉk-aṭṭāy* (you have prepared the food well) and *teṅkū tiṉṟāṉ* (he ate cocoanut) when they respectively mean "you have not prepared the food well" and "he ate cocoanut fruit" as examples for *kuṟippiṟ-ṟōṉṟal*. But since the former may be taken as an example under *sūtra 459* and the latter under *sūtra 114*, his statement deserves careful examination.

158. சொல்லெனப் படுப பெயரே வினையென்று
ஆயிரண் டென்ப வறிந்திசி னோரே.

Col-l-eṉa-p paṭupa peyar-ē viṉai-y-eṉṟu
Ā-y-iraṇ ṭ-eṉpa v-aṟintici ṉōr-ē.

Learned men say that word is of two kinds:—noun and verb.

159. இடைச்சொற் கிளவியு முரிச்சொற் கிளவியும்
அவற்றுவழி மருங்கிற் றோன்று மென்ப.

Iṭai-c-coṟ kiḷavi-y-u m-uri-c-coṟ kiḷavi-y-um
Avaṟṟu-vaḻi maruṅkiṟ ṟōṉṟu m-eṉpa.

They say that *iṭai-c-col* and *uri-c-col* form part of them or are used along with them.

Note 1.–It deserves notice that *uri-c-col* is the stem of a noun or a verb and *iṭai-c-col* consists of case-suffix, verbal termination, conjunction, interjection, expletive particle etc. *Teyvaccilaiyār* clearly states that *uri-c-col* is the root or *dhātu*

Note 2.—From these two *sūtras* it is evident that only two parts of speech were recognised in Tamil.

160. அவற்றுள்
பெயரெனப் படுபவை தெரியுங் காலை
உயர்திணைக் குரிமையு மஃறிணைக் குரிமையும்
ஆயிரு திணைக்குமோ ரன்ன வுரிமையும்
அம்மூ வுருபின தோன்ற லாறே.

Avaṟṟuḷ
Peyar-eṉa-p paṭupavai teriyuṅ kālai
Uyar-tiṇai-k k-urimai-y-u m-a∴ṟiṇaik k-urimai-y-um
Ā-y-iru tiṇaikkum-ō raṉṉa v-urimai-y-um
A-m-mū vurupiṉa tōṉṟa l-āṟē.

Of them nouns, on investigation, are of three kinds in usage:- those denoting *uyar-tiṇai,* those denoting *a∴ṟiṇai* and those denoting either of them.

Note 1.—Since the first *sūtra* states that "*āyirutiṇaiyiṉ icai-k-kumaṉa collē*" one may think that the statement *uyartiṇai-k-kurimaiyum a∴ṟiṇai-k-kurimaiyum* is unnecessary here. If it does not find a place here, it may give room to think that noun is used in *viravuttiṇai* * alone. Hence the author repeats that statement here.

Note 2.—*Urupu* in this *sūtra* means *form* and not *case-suffix.*

161. இருதிணைப் பிரிந்த வைம்பாற் கிளவிக்கும்
உரியவை யுரிய பெயர் வயினை.

Iru-tiṇai-p pirinta v-aimpāṟ kiḷavikkum
Uriyavai y-uriya peyar-vayi nāṉa.

Among nouns particular words have the capacity to denote particular *pāl* among the five *pāls* of two *tiṇais.*

Note 1.—Since a noun cannot be identified to which it belongs with the help of the *ending* as in the case of verbs, there

* *Tiṇai* of a word which is capable of being used both as *uyartiṇai* and *a∴ṟiṇai* is called *viravuttiṇai.*

is need for this *sūtra*. Though this is suggested by the statement *Tōṟṟam tāmē viṉaiyoṭu varumē* in *sūtra 10*, yet the author perhaps thought that is better to explicitly state it here.

Note 2.—Nacciṉārkkiṉiyar interprets this *sūtra* thus verbs which follow nouns of one *pāl* may denote other *pāls* also wherever suitable. For instance if one says *nañcuṇṭāṉ cām* (he who swallows poison dies), it may also mean *nañcuṇṭāl cām*, *nañcuṇṭatu cām* etc. Since there is no word *viṉai* in this *sūtra* and this meaning does not suit the context, his interpretation is not sound. It has to be inferred from the text of the *Cēṉāvaraiyam* that *Iḷampūraṇar* too would have meant so. But in the present edition of the *Iḷampūraṇam* that passage is not found.

*Note 3.—*The meaning given above is the same as that given by *Cēṉāvaraiyar* and *Teyvaccilaiyār*.

162. அவ்வழி
அவனிவ னுவனென வரூஉம் பெயரும்
அவளிவ ளுவளென வரூஉம் பெயரும்
அவரிவ ருவரென வரூஉம் பெயரும்
யான்யாம் நாமென வரூஉம் பெயரும்
யாவன் யாவள் யாவ ரென்னும்
ஆவயின் மூன்றோ டப்பதி னைந்தும்
பாலறி வந்த வுயர்திணைப் பெயரே.

Avvaḻi
Avaṉ-iva ṉ-uvaṉ-eṉa varūum peyarum
Avaḷ-iva ḷ-uvaḷ-eṉa varūum peyarum
Avar-iva r-uvar-eṉa varūum peyarum
Yāṉ-yām nām-eṉa varūum peyarum
Yāvaṉ yāvaḷ yāva r-eṉṉum
Āvayiṉ mūṉṟō ṭ-a-p-pati ṉaintum
Pāl-aṟi vanta v-uyartiṇai-p peyar-ē.

Of them the following fifteen mentioned in three groups are *uyartiṇai* nouns denoting different *pāls* :—(1) *avaṉ*, *ivaṉ*, *uvaṉ*, *avaḷ*, *ivaḷ*, *uvaḷ*, *avar*, *ivar* and *uvar*; (2) *yāṉ*, *yām* and *nām*; (3) *yāvaṉ*, *yāvaḷ* and *yāvar*.

Note 1.—Though both nouns and pronouns are called *peyar* in Tamil, yet it is to be noted that pronouns are given here in a separate *sūtra*.

Note 2.—It is worthy of notice that the word *nāṉ* (I) which is most frequently used in later Tamil does not at all find a place here. It seems that it came into existence at a later period on the analogy of the two forms *yām* and *nām* in the first person plural. Besides its base is not used in the oblique cases even to-day, though the base of *nām* was used from ancient times.

Note 3.—*Cēṉāvaraiyar* states that, though *yāṉ* does not denote masculine or feminine gender, the expression *pāl ari-vanta* in the *sūtra* is used since it is applicable to the remaining fourteen. Though from its form it does not denote *āṇpāl* or *peṇpāl*, it may be taken to be *āṇpāl* or *peṇpāl* according as it is used by a man or a woman.

Note 4.— *Yāṉ*, *yām* and *nām* are *uyartiṇai* according to *Tolkāppiyaṉār* and *viravuttiṇai* according to *Naṉṉulār*.

Note 5.— *Nacciṉārkkiṉiyar* states that *yām* means 'He, you and I' and *nām* means 'you and I'. Since *Tolkāppiyaṉār*, *Iḷampūraṇar* or *Cēṉāvaraiyar* has not said so, such a usage should have been current only in his time.

Note 6.—From this *sūtra* one may learn that the forms *yāṅkaḷ*, *nāṅkaḷ* and *avarkaḷ* are of later date.

163. ஆண்மை யடுத்த மகனென் கிளவியும்
பெண்மை யடுத்த மகளென் கிளவியும்
பெண்மை யடுத்த விகர விறுதியும்
நம்மூர்ந்து வரூஉ மிகரவை காரமும்
முறைமை சுட்டா மகனு மகளும்
மாந்தர் மக்க ளென்னும் பெயரும்
ஆடூஉ மகடூஉ வாயிரு பெயருஞ்
சுட்டுமுத லாகிய வன்னு மானும்
அவைமுத லாகிய பெண்டென் கிளவியும்
ஒப்பொடு வரூஉங் கிளவியொடு தொகைஇ
அப்பதி னைந்து மவற்றோ ரன்ன.

Āṇmai-y-aṭutta makaṉ-eṉ kiḷavi-y-um
Peṇmai y-aṭutta makaḷ-eṉ kiḷavi-y-um
Peṇmai y-aṭutta v-ikāra v-iṟuti-y-um
Nam-m-ūrntu varūu m-ikara-v-ai kāram-um
Muṟaimai cuṭṭā makaṉ-u makaḷ-um
Māntar makka ḷ-eṉṉum peyar-um
Āṭūu makaṭūu v-āyiru peyar-uñ
Cuṭṭu-muta l-ākiya v-aṉ-ṉ-u m-āṉ-um
Avai-muta l-ākiya peṇṭ-eṉ kiḷavi-y-um
Oppoṭu varūuṅ kiḷavi-y-oṭu tokaii
Ap-pati ṉaintu m-avaṟṟō raṉṉa.

The following fifteen belong to the same category :–*āṇmakaṉs peṇmakaṉ, peṇṭāṭṭi, nampi, naṅkai, makaṉ* and *makaḷ* not denoting relationship, *māntar, makkaḷ, āṭū, makaṭū,* words beginning with demonstrative roots and ending in *aṉ* and *āṉ* like *attaṉmaiyaṉ, aṉaiyāṉ,* words beginning with demonstrative roots and ending in feminine suffix like *attaṉmaiyaḷ, aṉaiyāḷ,* words ending in *aṉ, āṉ, aḷ, āḷ,* preceded by the particle denoting similarity like *poṉṉaṉṉaṉ, poṉṉaṉṉaḷ* etc.

Note. 1—Commentators differ in the interpretation of "*Avai-mutal-ākiya peṇṭeṉ kiḷavi*". *Iḷampūraṇar* states that it refers to *a-p-peṇṭu, i-p-peṇṭu* and *u-p-peṇṭu, Cēṉāvaraiyar* says that they had become obsolete in his time. *Nacciṉārkkiṉiyar* agrees with *Iḷampūraṇar. Teyvaccilaiyār* takes *peṇṭeṉ-kiḷavi* to mean feminine suffix.

Note 2.—*Cēṉāvaraiyar* gives an alternative reading *peṇṭaṉ-kiḷavi* and states that it refers to *a-v-v-āṭṭi, i-v-v-āṭṭi* and *u-v-v-āṭṭi.*

Note 3.—Though *avaṉ, ivaṉ* and *uvaṉ* may come under *cuṭṭu-mutal-ākiya-aṉ* mentioned in this *sūtra*, still they were mentioned in the previous *sūtra* where all pronouns were mentioned. Hence *cuṭṭumutal-ākiya aṉ* of this *sūtra* has to refer to words other than they.

164. எல்லாரு மென்னும் பெயர்நிலைக் கிளவியும்
எல்லீரு மென்னும் பெயர்நிலைக் கிளவியும்
பெண்மை யடுத்த மகனென் கிளவியும்
அன்ன வியல வென்மனார் புலவர்.

Ellāru m-eṉṉum peyar-nilai-k kiḷavi-y-um
Ellīru m-eṉṉum peyar-nilai-k kiḷavi-y-um
Peṇmai y-aṭutta makaṉ-eṉ kiḷavi-y-um
Aṉṉa v-iyala v-eṉmaṉār pulavar.

Learned men say that *ellārum*, *ellīrum* and *peṇmakaṉ* too are of the same nature.

Note 1.—Even now in certain parts of Tamilnad the word *peṇ-makaṉ* is used to denote very young girls. Hence it is possible that the word *makaṉ* was used in ancient times in common gender meaning *child* as Mod. *mahavu*.

Note 2.—It is worthy of comparison that the poet *Oṭṭakkūttar* mentioned the word *peṇ-cakkaravartti* and the word *peṇ-ṇ-aracu* is current in Malabar even to-day. It seems *peṇ-makaṉ* became obsolete at the time of *Naccināṟkkiṉiyar*.

165. நிலப்பெயர் குடிப்பெயர் குழுவின் பெயரே
வினைப்பெய ருடைப்பெயர் பண்புகொள் பெயரே
பல்லோர்க் குறித்த முறைநிலைப் பெயரே
பல்லோர்க் குறித்த சினைநிலைப் பெயரே
பல்லோர்க் குறித்த திணைநிலைப் பெயரே
கூடிவரு வழக்கி னாடியற் பெயரே
இன்றிவ ரென்னு மெண்ணியற் பெயரோடு
அன்றி யனைத்து மவற்றியல் பினவே.

Nila-p-peyar kuṭi-p-peyar kuḻu-v-iṉ peyar-ē
Viṉai-p-peya r-uṭai-p-peyar paṇpu-koḷ peyar-ē
Pallōr-k kuṟitta muṟai-nilai-p peyar-ē
Pallōr-k kuṟitta ciṉai-nilai-p peyar-ē
Pallōr-k kuṟitta tiṇai-nilai-p peyar-ē
Kūṭi-varu vaḻakki ṉ-āṭiyaṟ peyar-ē
Iṉṟiva r-eṉṉu m-eṇṇiyaṟ peyarōṭu
Aṉṟi y-aṉaittu m-avaṟṟiyal piṉa-v-ē.

Personal names derived from country, family, group, profession, possession and quality, plural nouns denoting relationship, peculiarity of limbs, and caste, catch-names used at play by children and personal nouns derived from numerals—all are of the same nature.

Ex.—Cēranāṭṭāṉ, malaiyamāṉ, avai-y-attāṉ, taccaṉ, muṭiyāṉ, kariyāṉ, tāyar and tantaiyar, peruṅkālar, pārppār, paṭṭi-puttirar, iruvar.

Note 1.—*Iḷampūraṇar* and *Cēṉāvaraiyar* cite *pārppār*, *aracar vaṇikar* and *vēḷāḷar* as examples for *tiṇai-nilai-p-peyar*, while *Nacciṉārkkiṉiyar* cites them as examples for *kuṭi-p-peyar*.

Note 2.—*Paṭṭi-puttirar* is the example given by *Iḷampūraṇar Cēṉāvaraiyar* and *Nacciṉārkkiṉiyar* for *kūṭivaru-vaḻakkiṉ-āṭiyar-peyar* while *cāttaṉmār* is the example given by *Teyvaccilaiyār* for the same.

Note 3.—As regards the words denoting relationship, peculiarity of limbs and caste the author mentions only plural nouns as *uyartiṇai*. Hence the seems to suggest that singular nouns of those classes may be taken both as *uyartiṇai* and *a∴ṟiṇai*.

Note 4.—The example given by *Nacciṉārkkiṉiyar* for *kuḻuviṉ-peyar* is *vaṇika-k-kirāmattār*. Inscriptions mention *maṇi-k-kirāmattār* referring to the assembly of merchants.

166. அன்ன பிறவு முயர்திணை மருங்கிற்
பன்மையு மொருமையும் பாலறி வந்த
என்ன பெயரு மத்திணை யவ்வே.

Aṉṉa piṟa-v-u m-uyartiṇai maruṅkiṟ
Paṉmai-y-u m-orumai-y-um pāl-aṟi vanta
Eṉṉa peyar-u m-a-t-tiṇai y-a-v-v-ē.

Similar nouns denoting *uyartiṇai* used in singular and plural to denote the *pāls* are of that *tiṇai*.

Ex.—Ēṉāti, piṟaṉ, piṟaḷ, piṟar etc.

167. அதுவிது வுதுவென வரூஉம் பெயரும்
அவைமுத லாகிய வாய்தப் பெயரும்
அவைஇவை யுவையென வரூஉம் பெயரும்
அவைமுத லாகிய வகரப் பெயரும்
யாதுயா யாவை யென்னும் பெயரும்
ஆவயின் மூன்றோ டப்பதி னைந்தும்
பாலறி வந்த வஃறிணைப் பெயரே.

Atu-v-itu v-utu-v-eṉa varūum peyar-um
Avai-muta l-ākiya v-āyta-p peyar-um
Avai-ivai y-uvai-y-eṉa varūum peyar-um
Avai-muta l-ākiya vakara-p peyar-um
Yātu-yā yāvai y-eṉṉum peyar-um
Āvayiṉ mūṉṟō ṭ-a-p-pati ṉaintum
Pāl-aṟi vanta v-a∴ṟiṇai-p peyar-ē.

Atu, itu, utu,, a∴tu, i∴tu, u∴tu, avai, ivai, uvai, av, iv, uv, yātu, yā, yāvai *—these fifteen mentioned in three groups are *a∴ṟiṇai* nouns denoting *pāl*.

168. பல்ல பலசில வென்னும் பெயரும்
உள்ள வில்ல வென்னும் பெயரும்
வினைப்பெயர்க் கிளவியும் பண்புகொள் பெயரும்
இனைத்தெனக் கிளக்கு மெண்ணுக்குறிப் பெயரும்
ஒப்பி னாகிய பெயர்நிலை யுளப்பட
அப்பா லொன்பது மவற்றோ ரன்ன.

Palla pala-cila v-eṉṉum peyarum
Uḷḷa v-illa v-eṉṉum peyar-um
Viṉai-p-peyar-k kiḷavi-y-um paṇpu-koḷ peyarum
Iṉaitteṉa-k kiḷakku m-eṇṇu-k-kuṟi-p peyar-um
Oppi ṉ-ākiya peyar-nilai y-uḷappaṭa
Appā l-oṉpatu m-avaṟṟō r-aṉṉa.

Palla, pala, cila, uḷḷa, illa and names derived from words denoting action, quality and numerals and words ending in suffixes preceded by particles of comparison—these nine also are of the same value.

utu, u∴tu, av, iv, uv and *yā* have now become obsolete.

169. கள்ளொடு சிவணு மவ்வியற் பெயரே
கொள்வழி யுடைய பலவறி சொற்கே.

Kaḷ-ḷ-oṭu civaṇu m-a-v-v-iyaṟ peyar-ē
Koḷ-vaḻi y-uṭaiya pala-v-aṟi coṟkē.

A∴ṟiṇai-iyaṟpeyar may also optionally take the suffix *kaḷ* to denote *palavinpāl*.

Ex.—Nāy, nāykaḷ.

Note.—This is one of the important *sūtras* which help us to prove the different periods in the growth of the Tamil language. It is here mentioned that the particle *kaḷ* is *optionally* used with *a∴ṟiṇai* nouns to denote plural. From this it is evident that even without using the particle *kaḷ*, *a∴ṟiṇai* plural nouns existed. Since pronouns of the second person were used both as *uyartiṇai* and *a∴ṟiṇai*, the form *nīyirkaḷ* might have been used in *a∴ṟiṇai*. Gradually it might have crept to *uyartiṇai*. On the analogy of it the forms like *nāṅkaḷ*, *avarkaḷ* etc. might have come into existence. When it is used along with *uyartiṇai nouns*, it is mostly used after the suffix denoting plural. Then the suffix crept to the participial nouns as in *colmālai colluvārkaḷ.... vāḻvārē.* (Periyatirumoḻi 7, 2, 10) and then crept to finite verbs also, since the participial nouns in the nominative case and the finite verbs had the same form.

170. அன்ன பிறவு மஃறிணை மருங்கிற்
பன்மையு மொருமையும் பாலறி வந்த
என்ன பெயரு மத்திணை யவ்வே.

Aṉṉa piṟa-v-u m-a∴ṟiṇai maruṅkiṟ
Paṉmai-y-u m-orumai-y-um pāl-aṟi vanta
Eṉṉa peyar-u m-attiṇai ya-v-v-ē.

Similar nouns denoting *a∴ṟiṇai* used in singular and plural to denote the *pāls* are of that *tiṇai*.

Ex.—Piṟitu, piṟa etc.

171. தெரிநிலை யுடைய வஃறிணை யியற்பெயர்
ஒருமையும் பன்மையும் வினையொடு வரினே.

Teri-nilai y-uṭaiya v-a∴ṟiṇai y-iyaṟpeyar
Orumai-y-um paṉmai-y-um viṉai-y-oṭu variṉ-ē.

The common noun in *a∴ṟiṇai* which is not suffixed with *kaḷ* is determined to be singular or plural according as it is followed by a singular, or plural, verb.

Ex.—Ā vantatŭ; (cow came.)
Ā vantaṉa; (cows came.)

172. இருதிணைச் சொற்குமோ ரன்ன வுரிமையின்
திரிபுவேறு படூஉ மெல்லாப் பெயரும்
நினையுங் காலைத் தத்த மரபின்
வினையோ டல்லது பாலறி பிலவே.

Iru-tiṇai-c coṟkum-ō r-aṉṉa v-urimaiyiṉ
Tiripu-vēṟu paṭūu m-ellā-p peyar-um
Niṉaiyuṅ kālai-t tatta marapiṉ
Viṉai-y-ō ṭ-allatu pāṟeri p-ila-v-ē.

All nouns which may be used both as *uyartiṇai* and *a∴ṟiṇai* do not clearly show to which *tiṇai* they belong except through the verbs which they take after them.

Ex.—The word 'Cāttaṉ' is uyartiṇai in 'Cāttaṉ vantāṉ' and a∴ṟiṇai in 'Cāttaṉ vantatŭ'

Note 1.—*Cēṉāvaraiyar* says that the *tiṇai* of *Cāttaṉ* is determined even through nouns as in *Cāttaṉ oruvaṉ* and *Cattaṉ oṉṟŭ* and hence the author has stated *viṉai-y-ōṭu* in the *sūtra* following the maxim *ciṟapputai-p poruḷai-t tāṉ iṉitŭ kiḷattal* (mention of the most important.) But if *viṉai* is taken in the sense of *muṭikkuñ col* (logical predicate), he need not take recourse to that maxim.

Note 2.—Having mentioned *uyartiṇai* nouns and *a∴ṟiṇai* nouns, the author begins to mention *viravu-t-tiṇai* nouns or nouns which may be used both as *uyartiṇai* and *a∴ṟiṇai* nouns.

173. நிகழூஉ நின்ற பலர்வரை கிளவியின்
உயர்திணை யொருமை தோன்றலு முரித்தே
அன்ன மரபின் வினைவயி னான.

Nikaḻūu niṉṟa palar-varai kiḷaviyiṉ
Uyartiṇai y-orumai tōṉṟalu m-uritte
Aṉṉa marapiṉ viṉai-vayi ṉāṉ-a.

A noun common to *uyartiṇai* and *a∴riṇai* may also be determined to denote *uyartiṇai* singular through particular verbs of the form *ceyyum* suited to it.

Ex.—Cāttaṉ yāḻ eḻūum. — (*Uyartiṇai*)
(Cāttaṉ plays upon fiddle.)
Cāttaṉ pul tiṉṉum. — (*A∴riṇai*)
(Cāttaṉ eats grass.)

Note 1.—Nikaḻūu niṉṟa palar-varai-kiḷavi literally means 'the verb which is used only in the present tense and does not denote *palarpāl*'. That it refers to verbs of the form *ceyyum* is clear from the *sūtra 227.*

Note 2.—Um in *uyartiṇai-y-orumai tōṉṟalum* may be taken to refer to *a∴riṇai-y-orumai tōṉṟalum* as is done by *Teyvaccilaiyār. Cēṉāvaraiyar,* on the other hand, says that it may not be determined by *ceyyum,* which is not very happy.

Note 3.—This *sūtra* says that the *tiṇai* is determined by the meaning of the *stem* of verbs and not by the *verbal termination.*

Note 4.—*Iḷampūraṇar* and *Nacciṉārkkiṉiyar* read *pāl-varai-kiḷavi* instead of *palar-varai-kiḷavi*, which is the reading of the other two. In the light of *sūtra 227,* the latter reading is better.

174. இயற்பெயர் சினைப்பெயர் சினைமுதற் பெயரே
முறைப்பெயர்க் கிளவி தாமே தானே
எல்லா நீயிர் நீயெனக் கிளந்து
சொல்லிய வல்ல பிறவு மாஅங்கு
அன்னவை தோன்றி னவற்றொடுங் கொளலே.

Iyaṟ-peyar ciṉai-p-peyar ciṉai-mutaṟ peyar-ē
Muṟai-p-peyar-k kiḷavi tām-ē tāṉ-ē
Ellā nīyir nī-y-eṉa-k kiḷantŭ
Colliya v-alla piṟa-v-u m-āaṅkŭ
Aṉṉavai tōṉṟi ṉ-avaṟṟoṭuṅ koḷal-ē.

Noun other than a derivative name, noun denoting the peculiarity of limbs, noun denoting the peculiarity of limb and whole, noun denoting relationship, *tāṉ, tām, ellām, nīyir, nī* and others of the same nature should be taken to belong to that class.

Ex.—Iyaṟpeyar — Cāttaṉ, Koṟṟaṉ etc.

Ciṉai-p-peyar — Cīttalai-c-cāttaṉ etc.

Muṟai-p-peyar — Tantai, tāy etc.

Piṟa — may include maka, kuḻavi etc.

Note 1.—Cēṉāvaraiyar says that *viravu-p-peyar* is different from a word having more than one meaning, since the meanings of the former have the same connotation (skt. *pravṛttinimitta*) and those of the latter have different connotations.

Note 2.—Teyvaccilaiyār reads *nīrē* in place of *nīyir* in the *sūtra*.

175. அவற்றுள்
நான்கே யியற்பெயர் நான்கே சினைப்பெயர்
நான்கென மொழிமனார் சினைமுதற் பெயரே
முறைப்பெயர்க் கிளவி யிரண்டா கும்மே
ஏனைப் பெயரே தத்த மரபின.

Avaṟṟuḷ
Nāṉkē y-iyaṟpeyar nāṉkē ciṉai-p-peyar
Nāṉk-eṉa moḻimaṉār ciṉai-mutaṟ peyar-ē
Muṟai-p-peyar-k kiḷavi y-iraṇṭā kum-m-ē
Ēṉai-p peyar-ē tatta marapiṉa.

Of them *iyaṟ-peyar, ciṉai-p-peyar* and *ciṉai-mutaṟ-peyar* are each of four kinds, *muṟai-p-peyar* is of two kinds and the rest is of only one kind sanctioned by usage.

176. அவைதாம்
பெண்மை யியற்பெய ராண்மை யியற்பெயர்
பன்மை யியற்பெய ரொருமை யியற்பெயரென்று
அந்நான் கென்ப வியற்பெயர் நிலையே.

Avai-tām
Peṇmai iyar-peya r-āṇmai y-iyar-peyar
Paṉmai y-iyar-peya r-orumai y-iyar-peyar-eṉṟu
A-ṉ-ṉāṉ k-eṉpa v-iyar-peyar nilai-y-ē.

The kinds of *iyar-peyar* are those denoting *peṇmai* (female), *āṇmai* (male), *paṉmai* (plural), and *orumai* (singular).

177. பெண்மைச் சினைப்பெய ராண்மைச் சினைப்பெயர்
பன்மைச் சினைப்பெய ரொருமைச்சினைப் பெயரென்று
அந்நான் கென்ப சினைப்பெயர் நிலையே.

Peṇmai-c ciṉai-p-peya r-āṇmai-c ciṉai-p-peyar
Paṉmai-c ciṉai-p-peya r-orumai-c-ciṉai-p peyar-eṉṟu
A-n-nāṉ k-eṉpa ciṉai-p-peyar nilai-y-ē.

The kinds of *ciṉai-p-peyar* are those denoting *peṇmai*, *āṇmai*, *paṉmai* and *orumai*.

Note.—Avai-tām has to be taken here from the previous *sūtra*.

178. பெண்மை சுட்டிய சினைமுதற் பெயரே
ஆண்மை சுட்டிய சினைமுதற் பெயரே
பன்மை சுட்டிய சினைமுதற் பெயரே
ஒருமை சுட்டிய சினைமுதற் பெயரென்று
அந்நான் கென்ப சினைமுதற் பெயரே.

Peṇmai cuṭṭiya ciṉai-mutar peyar-ē
Āṇmai cuṭṭiya ciṉai-mutar peyar-ē
Paṉmai cuṭṭiya ciṉai-mutar peyar-ē
Orumai cuṭṭiya ciṉai-mutar peyar-eṉṟu
A-n-nāṉ k-eṉpa ciṉai-mutar peyar-ē.

The kinds of *ciṉai-mutar-peyar* are those denoting *peṇmai*, *āṇmai*, *paṉmai* and *orumai*.

Note.—Avai-tām has to be taken here too from *sūtra 176.*

179. பெண்மை முறைப்பெய ராண்மை முறைப்பெயரென்று
ஆயிரண் டென்ப முறைப்பெயர் நிலையே.

Peṇmai muṟai-p-peya r-āṇmai muṟai-p-peyar-eṉṟú
Ā-y-iraṇ ṭ-eṉpa muṟai-p-peyar nilai-y-ē.

The kinds of *muṟai-p-peyar* are those denoting *peṇmai* and *āṇmai.*

Note —Avai-tām has to be taken here too from *sūtra 176.*

180. பெண்மை சுட்டிய வெல்லாப் பெயரும்
ஒன்றற்கு மொருத்திக்கு மொன்றிய நிலையே.

Peṇmai cuṭṭiya v-ellā-p peyarum
Oṉṟaṟku m-oruttikku m-oṉṟiya nilai-y-ē

All nouns denoting *peṇmai* can denote an object of *a∴ṟiṇai* or *uyartiṇai* of the female sex.

Ex.—Cātti vantatú
(The cow named Cātti came)

Çātti vantāḷ.
(The woman named Cātti came.)

Muṭatti vantatú.
(The lame [cow] came)

Muṭatti vantāḷ.
(The lame woman came)

Muṭakkoṟṟi vantatú.
(The lame [cow] named Koṟṟi came)

Muṭakkoṟṟi vantāḷ.
(The lame woman named Koṟṟi came)

Tāy vantatú.
(The mother animal came)

Tāy vantāḷ.
(The mother woman came)

Note.—Oṉṟiya-nilai is an *aṉmoḻi-t-tokai* (*bahuvrīhi* compound.)

181. ஆண்மை சுட்டிய வெல்லாப் பெயரும்
ஒன்றற்கு மொருவற்கு மொன்றிய நிலையே.

Āṇmai cuṭṭiya v-ellā-p peyarum
Oṉṟaṟku m-oruvaṟku m-oṉṟiya nilai-y-ē.

All nouns denoting *āṇmai* can denote an object of *a∴ṟiṇai* or *uyartiṇai* of the male sex.

Ex.—Cāttaṉ vantatu.
(The [bull named] Cāttaṉ came)
Cāttaṉ vantāṉ.
(The man named Cāttaṉ came) etc.

182. பன்மை சுட்டிய வெல்லாப் பெயரும்
ஒன்றே பலவே யொருவ ரென்னும்
என்றிப் பாற்கு மோரன் னவ்வே.

Paṉmai cuṭṭiya v-ellā-p peyar-um
Oṉṟē pala-v-ē y-oruva r-eṉṉum
Eṉṟ-i-p pāṟku m-ōraṉ ṉa-v-v-ē.

All nouns denoting *paṉmai* can denote one or more objects of *a∴ṟiṇai*, one man or one woman.

Ex.—Yāṉai vantatu, yāṉai vantaṉa; yāṉai vantāṉ, yāṉai vantāḷ etc.

Note 1.—Yāṉai in examples 3 and 4 denotes a man or woman having the gait of an elephant.

Note 2.—Adjuncts are of two kinds :—*anya-yōga-vyavacchēda* or *piritiṉ-iyaipu-nīkkiya-vicēṭaṇam* (the adjunct which restricts the application of the noun which it qualifies) and *ayōga-vyavacchēda* or *taṉ-ṉ-iyaipiṉmai-nīkkiya-vicēṭaṇam* (the adjunct which denies the absence of the quality denoted by it in the object denoted by the noun which it qualifies). For instance, the element *cemmai* in *cen-nāy* (red dog) restricts the application of

the word *nāy* only to red dogs and prevents it from being applied to *dogs* other than *red dogs*. On the other hand, the element *cemmai* in *ceññāyiṟŭ* (red sun) denies the absence of *cemmai* or *redness* in the sun. *Cēṉāvaraiyar* states that *veṇkuṭai* in *veṇ-kuṭai-p-peru-viṟal* is *iyaipiṉmai-nīkkiya-vicēṭaṇam,* since kings used only white umbrellas. In this *sūtra* the element *paṉmai cuṭṭiya* should be taken to be of the latter sort, so that such nouns can denote not only *paṉmai* but also *oṉṟŭ*, *pala* and one of male or female.

But *Civaññāṉamuṉivar*, in his commentary under the *sūtra*— *Oṉṟē y-iru-tiṇai t taṉ-pā l-ēṟkum*—in *Naṉṉūl*, takes this *paṉmai cuṭṭiya* to be *anya-yōga-vyavacchēda* and interprets *paṉmai* as *pala pāl*. Such an interpretation of *paṉmai* does not seem to be sound when compared with the meaning in which it is used in the previous *sūtras*.

183. ஒருமை சுட்டிய வெல்லாப் பெயரும்
ஒன்றற்கு மொருவர்க்கு மொன்றிய நிலையே.

Orumai cuṭṭiya v-ellā-p peyarum
Oṉṟaṟku m-oruvarkku m-oṉṟiya nilai-y-ē.

All nouns denoting *orumai* denote an object of *a∴ṟiṇai* or *uyartiṇai*.

Ex.—Kōtai vantatŭ, kōtai vantāṉ, kōtai vantāḷ.

Note.—Dāmōdaram Pillai's edition of *Cēṉāvaraiyam* reads *oruvarum* for *oruvarkkum* in the *sūtra*. The latter reading alone is correct.

184. தாமென் கிளவி பன்மைக் குரித்தே.

Tām-eṉ kiḷavi paṉmai-k k-urittē.

The word *tām* is plural in number.

Ex.—Aḷiyar tām-ē ivaṭaṉṉaimār-ē. (Puṟa. 345)
(Mothers of this lady deserve to be pitied).
Avai-tām vantaṉa.

185. தானென் கிளவி யொருமைக் குரித்தே.

Tāṉ-eṉ kiḷavi y-orumai-k k-urittē.

The word *tāṉ* is singular in number.

Ex.—Avaṉ tāṉ vantāṉ ; avaḷ tāṉ vantāḷ ; atu tāṉ vantatu.

186. எல்லா மென்னும் பெயர்நிலைக் கிளவி
பல்வழி நுதலிய நிலைத்தா கும்மே.

Ellā m-eṉṉum peyar-nilai-k kiḷavi
Pal-vaḻi nutaliya nilaittā kum-m-ē.

The word *ellām* is plural in number.

Ex.—Yām ellām vantām ; avai y-ellām vantaṉa.

187. தன்னு ளுறுத்த பன்மைக் கல்லது
உயர்திணை மருங்கி னாக்க மில்லை.

Taṉ-ṉ-u ḷ-uṟutta paṉmai-k k-allatu
Uyartiṇai maruṅki ṉ-ākka m-illai.

Ellām is not used in *uyartiṇai* except in first person plural.

Note 1.—The words corresponding to it in *uyartiṇai* second person and third person are respectively *ellīrum* and *ellārum* mentioned in *sūtra 164*. They are so mentioned in Tol. Eḻut. 192. They are determined to be plural from the element *r* in the same way as *avar*, *ivar* etc.

Note 2.—The expression *ellām eṉṉum peyar-nilai-k kiḷavi* is taken here from the previous *sūtra*.

Note 3.—This *sūtra* and the previous one are read as one *sūtra* by *Teyvaccilaiyār*.

Note 4.—*Cēṉāvaraiyar*, in his commentary, says as follows ;—" *Ellā-p-pārppārum ellā-c-cāṉṟārum eṉa-p paṭarkkai-k-kaṇ varutaluṅ kōṭaṟku-t taṉṉuḷ-uṟutta paṉmai-k-kāṅkāl uyartiṇai maruṅkiṉ allatākātena moḻimāṟṟi uraittārāl uraiyāciriyar eṉiṉ* " ; such a sentence as " *Ellā-p-pārppārum .... uraittār* " is not found in Namasivāya Mudaliyār's edition of *Iḷampūraṇam*.

188. நீயிர் நீயென வரூஉங் கிளவி
பாறெறி பிலவே யுடன்மொழிப் பொருள.

Nīyir nī-y-eṉa varūuṅ kiḷavi
Pāṟeri p-ila-v-ē y-uṭaṉmoḻi-p poruḷa.

The words *nīyir* and *nī* do not express the *pāl* from their form and they are common to many *pāls*. (*i.e.*) the word *nīyir* is common to *palarpāl* and *palaviṉpāl* and the word *nī* is common to *āṇpāl, peṇpāl* and *oṉṟaṉpāl.*

Note.—Teyvaccilaiyār reads *nīir* for *nīyir* in the *sūtra.*

189. அவற்றுள்
நீயென் கிளவி யொருமைக் குரித்தே.

Avaṟṟuḷ
Nī-y-eṉ kiḷavi y-orumai-k k-urittē.

Of them *nī* is singular in number.

190. ஏனைக் கிளவி பன்மைக் குரித்தே.

Ēṉai-k kiḷavi paṉmai-k k-urittē

The other word (*nīyir*) is plural in number.

Note 1.—Avaṟṟuḷ is to be taken here from the previous *sūtra.*

Note 2.—This *sūtra* and the previous one are read as one *sūtra* by *Teyvaccilaiyār.*

191. ஒருவ ரென்னும் பெயர்நிலைக் கிளவி
இருபாற்கு முரித்தே தெரியுங் காலை.

Oruva r-eṉṉum peyar-nilai-k kiḷavi
Iru-pāṟku m-urittē teriyuṅ kālai.

The noun *oruvar* is seen to be common to the two *pāls*—*āṇpāl* and *peṇpāl.*

Note.—Irupāl in this *sūtra* refers only to *āṇpāl* and *peṇpāl* is clear from the mention of *oṉṟē* along with *oruvar* in the *sūtra 182.*

192. தன்மை சுட்டிற் பன்மைக் கேற்கும்.

Taṉmai cuṭṭir paṉmai-k k-ērkum.

If one uses it as the subject, it takes a plural predicate after it.

Ex.—Oruvar vantār; oruvar avar.

Note.—Oruvar eṉṉum peyar-nilai-k-kiḷavi is to be taken here from the previous *sūtra*.

193. இன்ன பெயரே யிவையெனல் வேண்டின்
முன்னஞ் சேர்த்தி முறையி னுணர்தல்.

Iṉṉa peyar-ē y-ivai-y-eṉal vēṇṭiṉ
Muṉṉañ cērtti murai-y-i ṉ-uṇartal.

If one wishes to understand the nature of these words (*i. e.*) *niyir, nī* and *oruvar*, he has to determine it from the context combined with the intention of the speaker.

194. மகடூஉ மருங்கிற் பாறிரி கிளவி
மகடூஉ வியற்கை தொழில்வயி னான.

Makaṭūu maruṅkir pāriri kiḷavi
Makaṭūu v-i-yarkai toḻil-vayi -ṉāṉa.

The word *peṇmakaṉ* which takes a masculine ending though denoting a female is of the nature of *peṇpāl* words when it takes a predicate after it.

Ex.—Peṇmakaṉ vantāḷ: peṇmakaṉ ivaḷ.

195. ஆவோ வாகும் பெயருமா ருளவே
ஆயிட னறிதல் செய்யு ளுள்ளே.

Ā-v-ō v-ākum peyar-um-ā r-uḷa-v-ē
Ā-y-iṭa ṉ-arital ceyyu ḷuḷ-ḷ-ē.

There are words wherein *ā* changes to *ō* and they have to be determined from Poetic Literature.

Ex.—Villōṉ kālaṉa kaḻal-ē (Kuruntokai 7)

(Anklets are on the legs of the bow-man.)

196. இறைச்சிப் பொருள்வயிற் செய்யுளுட் கிளக்கும்
இயற்பெயர்க் கிளவி யுயர்திணை சுட்டா
நிலத்துவழி மருங்கிற் றோன்ற லான.

Iraicci-p porul vayir ceyyuluṭ kiḷakkum
Iyar-peyar-k kiḷavi y-uyartiṇai cuṭṭā
Nilattu-vaḻi maruṅkir rōṉra lāṉa.

The nouns which can denote both *uyartiṇai* and *a∴riṇai* do not denote the former, if they are used in Poetry to denote the *karu-p-poruḷ* (animal, bird etc.) of a tract of land.

Ex.—Kaṭuvaṉ, mutu-makaṉ etc.

Note.—This *sūtra* deals with exceptions among *viravu-p-peyar*.

197. திணையொடு பழகிய பெயரலங் கடையே.

Tiṇai-y-oṭu paḻa-kiya peyar-alaṅ kaṭai-y-ē.

Except those which have been used to denote both the *tiṇais* (*i. e.*) some which have been so used may denote *uyartiṇai*.

Ex.—Kāḷai, viṭalai etc.
Eḷḷunar-c cekukkuṅ kāḷai (Pura. 303)
(The great warrior who can destroy his enemies.)

Note.—This *sūtra* deals with exceptions to exceptions.

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vi. . *Viṉai-y-iyal*

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198. வினையெனப் படுவது வேற்றுமை கொள்ளாது
நினையுங் காலைக் காலமொடு தோன்றும்.

Viṉai-y-eṉa-p paṭuvatu vērrumai koḷḷātu
Niṉai-y-uṅ kālai-k kālam-oṭu tōṉrum.

That which is called *viṉai* (verb) does not take case-suffixes after it and denotes tense on scrutiny.

Ex.—Uṇṭāṉ (he ate); Kariyaṉ (he is black.)

Note 1.—The word *niṉai-y-uṅ-kālai* is used in the *sūtra* to suggest that in certain verbs—*viṉai-k-kurippu*—tense is not explicity known.

Note 2.—All commentators think that this *sūtra* defines *viṉai*; but, since it is suggested by the name *viṉai* itself, I think that this *sūtra* deals with one aspect of it.

199. காலந் தாமே மூன்றென மொழிப.

Kālan tām-ē mūṉr-eṉa moḻipa.

They say that tenses are three in number.

Note.—The word *tāmē* in the *sūtra* is used for the sake of euphony.

200. இறப்பி னிகழ்வி னெதிர்வி னென்றா
அம்முக் காலமுங் குறிப்பொடுங் கொள்ளும்
மெய்ந்நிலை யுடைய தோன்ற லாறே.

Irappi ṉikaḻvi ṉ-etirvi ṉ-eṉrā
A-m-muk kālam-uṅ kurippoṭuṅ koḷḷum
Mey-n-nilai y-uṭaiya tōṉra l-ārē.

The three tenses—past, present and future—are denoted even by *viṉai-k-kurippu.*

Note 2.—The particle *um* suggests that they are clearly denoted by *teri-nilai-viṉai.*

Note 2.—The mention of three tenses here is only *purōvāda* of what is mentioned in *Iṟappē nikaḻavē y-etir v-eṉṉum ....* (Ceyyuḷiyal 202.)

201. குறிப்பினும் வினையினு நெறிப்படத் தோன்றிக்
காலமொடு வரூஉம் வினைச்சொ லெல்லாம்
உயர்திணைக் குரிமையு மஃறிணைக் குரிமையும்
ஆயிரு திணைக்குமோ ரன்ன வுரிமையும்
அம்மூ வுருபின தோன்ற லாறே.

Kuṟippiṉum viṉaiyiṉu neṟi-p-paṭa-t tōṉṟi-k
Kālamoṭu varūum viṉai-c-co l-ellām
Uyartiṇai-k k-urimai-y-u m-a∴ṟiṇai-k k-urimai-y-um
Āyiru tiṇaikkum-ō raṉṉa v-urimai-y-um
A-m-mū v-urupiṉa tōṉṟa l-āṟē.

All verbs denoting tense consisting of appellative verbs* and *terinilai viṉai* are, when they are used, of three kinds:—those belonging to *uyar-tiṇai,* those belonging to *a∴ṟiṇai* and those belonging to both.

202. அவைதாம்
அம்மா மெம்மே மென்னுங் கிளவியும்
உம்மொடு வரூஉங் கடதற வென்னும்
அந்நாற் கிளவியொ டாயெண் கிளவியும்
பன்மை யுரைக்குந் தன்மைச் சொல்லே.

Avaitām
Am-m-ā m-em-m-ē m-eṉṉuṅ kiḷavi-y-um
Um-m-oṭu varūuṅ ka-ṭa-ta-ṟa v-eṉṉum
A-n-nāṟ kiḷaviyo ṭ-ā-y-eṇ kiḷavi-y-um
Paṉmai y-uraikkun taṉmai-c- coll-ē.

The first person plural verbs are those that take the eight terminations *am, ām, em, ēm, kum, ṭum, tum,* and *ṟum.*

* The presence of appellative verbs in Tamil and the absence of similar verbs in Sanskrit is one of the salient points to prove that Tamil and Sanskrit belong to different families of languages.

Ex.—Ettukam pala (Pura. 10)
(We shall extol in many ways.)

Malaintōr vāḻa-k-kaṇ ṭaṉrum ilam (Pura. 61)
(We have not seen (your) foes thriving.)

Pāṭuvām tōḻi (Kalit. 40)
(Oh friend, let us sing.)

Cāvēm yām (Pura. 68)
(We will die.)

Vallēm allēm (Pura. 126)
(We are not capable.)

Iḻantu vaikutum (Pura. 17)
(We shall lose.)

....uṇkum (Pura. 125)
(We shall eat)

Note 1.–This *sūtra* and the following ones suggest a *paribhāṣā* that, if a termination is mentioned in the *sūtra*, it suggests the verb with that termination at the end. *Cf. Note 2* under *sūtra 5.*

Note 2.—*Avai-tām* will have to be taken to the *sūtras 203, 205. 206, 216* and *217.* Hence *avai-tām* may also be taken to be a separate *adhikāra-sūtra.*

Note 3.—*Avai-tām* is not found in the *sūtra* in *Teyvaccilaiyār's* edition.

Note 4.—It is worthy of notice that *Tolkāppiyaṉār* has not mentioned that a particular element in verbs denotes tense.

Note 5.—*Iḷampūraṇar, Cēṉāvaraiyar* and *Nacciṉārkkiṉiyar,* say that the terminations *am* and *ām* are used when the subject is 'you and I,' *em* and *ēm* when the subject is 'he and I' and *kum, ṭum, tum* and *rum* when it is 'he you and I' or otherwise etc.

Note 6.—In later Tamil, we find the form with the termination *ōm. Cf. tantōm, veṉrōm* (Periyatirumoḻi 195, 5). This form should have crept in verbs through the same form in participial nouns which is sanctioned by the *sūtra 195.*

Note 7.—Cēṉāvaraiyar says that the terminations *am, ām, em* and *ēm* will be preceded by *nil* and *kiṉṟu* in the present tense, *p* and *v* in the future tense and by *aṉ* or nothing in the past tense. *Teyvaccilaiyār* says that they are preceded by *ṭu, kiṉṟu* and *pu* which show respectively the past, present, and future, tense. In this context it may be noted that the author of the *Vīracōḻiyam* stated that *tēm, ēm, ṭōm* and *ōm* are the terminations in the past, *kiṟēm, kiṟōm, niṉṟēm* and *niṉṟōm* are the terminations in the present and *vēm, pēm, vōm* and *pōm* are the terminations in the future. (Vīracōḻiyam, Kiriyāpaṭalam 6, 7 and 8).

Note 8.—Cēṉāvaraiyar says that *kum, ṭum tum* and *ṟum* are used only in the future tense.

Note 9.—The forms *ceykiṉṟēm, ceykiṉṟām* etc. with the element *kiṉṟu* are not found in Sangam classics and the form *ceyyāṉiṉṟaṉam* is taken to be two words *ceyyā* and *niṉṟaṉam* by the commentator on the *Vīracōḻiyam.*

203. கடதற வென்னும்
அந்நான் கூர்ந்த குன்றிய லுகரமொடு
என்னே னல்லென வரூஉ மேழும்
தன்வினை யுரைக்குந் தன்மைச் சொல்லே.

Ka-ṭa-ta-ṟa v-eṉṉum
A-n-nāṉ k-ūrnta kuṉṟiya l-ukaramōṭu
Eṉ-ṉ-ē ṉ-al-l-eṉa varūu m-ēḻum
Taṉ-viṉai y-uraikkun taṉmai-c-col-l-ē.

The first person singular verbs are those that take any one of the seven terminations *kŭ, ṭŭ, tŭ, ṟŭ, eṉ, ēṉ* and *al.*

Ex.—Yāṅkaṉam moḻikō yāṉ-ē. (Puṟa. 39)
(How will I express ?)
Niṉ-kaṇṇāṟ kāṇpeṉ maṉ. (Kalit. 39)
(I wish I see with your eyes)
Vāḻ-al-ēṉ yāṉ nī nīppiṉ. (Kalit. 47)
(I won't live if you go away)
Varuntuval yāṉ. (Kalit. 47)
(I am sure to suffer)

Note 1.—*Cē<u>n</u>āvaraiyar* says that *kū*, *ṭū*, *tū*, *ṟū*, and *al* will be used in the future tense. But in *kaṇṭa<u>n</u>e<u>n</u> varuval* (Puṟa. 23, 17), *uvakaiyoṭu varuval* (Puṟa. 165, 14), *varuval* denotes past tense. *Nacci<u>n</u>ārkki<u>n</u>iyar* says that mostly the first four will be used in the future tense. *Iḷampūraṇar* does not mention anything about the tense here.

Note.—The author of the *Vīracōḻiyam* says that the termination *al* denotes determination.

204. அவற்றுள்
செய்கென் கிளவி வினையொடு முடியினும்
அவ்விய றிரியா தென்மனார் புலவர்.

Avaṟṟuḷ
Ceyk-e<u>n</u> kiḷavi vi<u>n</u>aiyoṭu muṭiyi<u>n</u>um
A-v-viya ṟiriyā t-e<u>n</u>ma<u>n</u>ār pulavar.

Learned men say that, of them, the form *ceykū* does not lose its finite form when it is followed by another finite verb.

Ex.—Kāṇku vanticin peruma (Puṟa. 17).
(Oh great king I came to see you)

205. அன்ஆன் அள்ஆ ளென்னு நான்கும்
ஒருவர் மருங்கிற் படர்க்கைச் சொல்லே.

A<u>n</u>-ā<u>n</u> aḷ-ā ḷ-e<u>n</u><u>n</u>u nā<u>n</u>kum
Oruvar maruṅkiṟ paṭarkkai-c col-l-ē.

The third person singular verbs of *uyartiṇai* are those that take the terminations *a<u>n</u>*, *ā<u>n</u>*, *aḷ* and *āḷ*.

Ex.—Cēy-uyar-veṟpa<u>n</u>um vanta<u>n</u>a<u>n</u> (Kalit. 39)
(The owner of the lofty mountain too came)
Matukaiyum uṭaiya<u>n</u> (Kalit. 47)
(He had the valour too)
Iṟaiyē tavaṟuṭaiya<u>n</u>. (Kalit. 56)
(It is the king who is to be blamed)

Yāmattun tuyil-al-aḷ (Kalit. 45)
(She did not sleep even at midnight.)

Eṉṉaiyarkku.. uraittāḷ yāy (Kalit. 39)
(Mother informed my elders).

Note 1.—That *aṉ* and *āṉ* are *āṇpāl* terminations and *aḷ* and *āḷ*, are *peṇpāl* terminations is evident from the *sūtras*

Ṉa∴kā ṉ-oṟṟē y-āṭūu v-aṟi-col (5)
Ḷa∴kā ṉ-oṟṟē makaṭūu v-aṟi-col (6)

Note 2.—The word *paṭarkkai* in this *sūtra* is significant. It clearly shows that the *sūtras*, *Ṉa∴kāṉ-oṟṟē*.. etc. do not deal with *paṭarkkai* though *Cēṉāvaraiyar* takes them so and expresses it in his commentary under the *sūtras* *10* and *208*.

206 அர்ஆர் பஎன வரூஉ மூன்றும்
பல்லோர் மருங்கிற் படர்க்கைச் சொல்லே.

Ar-ār pa-eṉa varūu mūṉṟum
Pallōr maruṅkiṟ paṭarkkai-c col-l-ē.

The third person plural verbs of *uyartiṇai* are those that take the terminations *ar*, *ār* and *pa*.

Ex—Pulavar-ellām niṉ ṉōkkiṉar-ē (Puṟa. 42)
(All the poets looked at you)

....Eṉmaṉār pulavar (Col. 1)
(Learned men say....)

Vēṟṟumai tām-ē y-ēḻ-eṉa moḻipa (Col. 62)
(They say that the cases are seven in number)

Note.—It is worthy of note that *a* and *ā* in *ar* and *ār* as in *aṉ*, *āṉ*, *aḷ* and *āḷ* are respectively the demonstrative root and the lengthened form of it. The idea that *a* denotes objects at a distance should have had its origin in its having referred to objects of third person.

207. மாரைக் கிளவியும் பல்லோர் படர்க்கை
காலக் கிளவியொடு முடியு மென்ப.

Mārai-k kiḷavi-y-um pallōr paṭarkkai
Kāla-k kiḷavi-y-oṭu muṭiyu m-eṉpa.

The third person plural verbs of *uyartiṇai* may take the termination *mār* also which will qualify another verb, or participial noun.

Ex.—Aruṅ-kaṭaṉ iṟumār vayavar eṟiya (Puṟa. 282)

(The strong soldiers to attack (the enemy's army) to do their severe duty.)

Kaṭun-tār-muṉpu talai-k-koṇmār nacai-tara-vantōr nacai-piṟakkoḻiya (Puṟa. 15)

(In order that the expectations of those who came eager to route the strength of the van-guard of the enemy)

Note.—Tolkāppiyaṉār has mentioned the word *kāla-k-kiḷavi* instead of *viṉai* so that it may apply to participial nouns also.

208. பன்மையு மொருமையும் பாலறி வந்த
அந்நா லைந்து மூன்றுதலை யிட்ட
முன்னுறக் கிளந்த வுயர்திணை யவ்வே.

Paṉmai-y-u m-orumai-y-um pālaṟi vanta
A-n-nā l-aintu mūṉṟu-talai y-iṭṭa
Muṉṉuṟa-k-kiḷanta v-uyar-tiṇai y-a-v-v-ē.

The twenty three verbs mentioned above denoting plural and singular belong to *uyartiṇai*, which has already been mentioned in *sūtra 201.*

Note.—Cēṉāvaraiyar tells us that the *sūtras 205, 206* and *207* contain the same idea as that of the *sūtras 5, 6* and *7*. But, on careful scrutiny, it is evident that *sūtras 5, 6,* and *7* are common to *nouns* and *verbs* and also to the different persons, say second person and third person, while *sūtras 205, 206* and *207* deal only with *verbs* of *third person*.

For instance in *sūtra 6 r* is said to be the sign of *palar-aṟi-col,* while in *sūtra 206 ar* and *ār* are said to be *pallōr maruṅkiṟ paṭarkkai-col* and from *sūtra 224 ir* and *īr* are learnt to be *pallōr maruṅkin̲ mun̲n̲ilai-c-col.* Hence it is evident that *a* and *ā* denote the third person and *i* and *ī*, the second person.*. Besides it is only from *sūtras 5, 6, 7* and *8* we learn that *avan̲* and *yāvan̲, avaḷ* and *yāvaḷ, avar, yāvar, ellīrum* and *ellārum* and *atu* and *yātu* are respectively *āṇpāl, peṇpāl, palarpāl* and *oṉṟan̲pāl.*

209. அவற்றுள்
பன்மை யுரைக்குந் தன்மைக் கிளவி
எண்ணியன் மருங்கிற் றிரிபவை யுளவே.

Avaṟṟuḷ
Pan̲mai y-uraikkun tan̲mai-k kiḷavi
Eṇṇiyan̲ maruṅkiṟ ṟiripavai y-uḷa-v-ē.

Of them the verbs of the first person plural may, when used with objects that are counted, change in its use, (*i. e.*) may be used along with a subject in *a∴ṟiṇai.*

Ex.—Yān̲um en̲ e∴kamum cāṟum.†
(My weapon and I are sufficient)

* *Paṭarkkai āṭūu-v-aṟi-col*	*an̲, ān̲.*
Āṭūu-v-aṟi-col	*n̲.*
Paṭarkkai-c-col	*a, ā.*
Paṭarkkai makaṭūu-v-aṟi-col	*aḷ, āḷ.*
Makaṭūu-v-aṟi-col	*ḷ.*
Paṭarkkai-c-col	*a, ā.*
Paṭarkkai-p pallōr-aṟiyuñ-col	*ar, ār.*
Pallōr-aṟiyuñ-col	*r.*
Paṭarkkai-c-col	*a, ā.*
Mun̲n̲ilai-p pallōr-aṟiyuñ-col	*ir, īr.*
Pallōr-aṟiyuñ-col	*r.*
Mun̲n̲ilai-c-col	*i, ī.*

Cf. Ai u-am mūn̲ṟuñ cuṭṭu. (Tol. Eḻut. 31)

† *Cāṟum = Cāl + tum.*

Note.—*Iḷampūraṇar* and *Teyvaccilaiyār* interpret this *sūtra* differently. *Iḷampūraṇar* says that, by this *sūtra*, verbs with *am* and *ām* take for their subject "you and I", verbs with *em* and *ēm* take for their subject "he and I" and those with *kum, ṭum, tum* and *ṟum* take for their subject "he, you and I". *Teyvaccilaiyār*, on the other hand, says that, by this *sūtra*, *yām iruvar* may be used in place of *yām iruvēm*. *Cēṉāvaraiyar* and *Nacciṉārkkiṉiyar* give the meaning given above. But if we carefully see this *sūtra* and *sūtra 43*, the opinion of *Cēṉāvaraiyar* and *Nacciṉārkkiṉiyar* seems to be sound.

210. யாஅ ரென்னும் வினாவின் கிளவி
அத்திணை மருங்கின் முப்பாற்கு முரித்தே.

Yāa r-eṉṉum viṉāviṉ kiḷavi
A-t-tiṇai maruṅkiṉ muppāṟku m-uritt-ē.

The interrogative predicate *yār* can be used with nouns of the three *pāls* of *uyartiṇai*.

Ex.—Avaṉ yār ? Avaḷ yār ? * Avar yār ?

Note.—It is clear from Tol. Eḻut. 173 that *yār* is the abbreviated form of the *palarpāl*—*yāvar*. If so, one may doubt why the plural form is used along with *yāvaṉ* and *yāvaḷ*. At one time *yāvaṉ* too might have been used as *yāṉ* and a confusion would have arisen between this *yāṉ* and *yāṉ* of the first person singular. To avoid the confusion the plural form *yār* might have been used along with *āṇpāl* nouns like *avaṉ*. Through analogy it may have been used with *peṇpāl* nouns like *avaḷ*.

211. பாலறி மரபி னம்மூ வீற்றும்
ஆவோ வாகுஞ் செய்யு ளுள்ளே.

Pāl-aṟi marapi ṉ-a-m-mū vīṟṟum
Ā-v-ō v-ākuñ ceyyu ḷ-uḷ-ḷ-ē

Ā in those endings *aṉ, aḷ* and *ār* denoting *pāl* may change to *ō* in Poetry.

* *Cf. avaṉ yāvaṉ* and *avaḷ yāvaḷ.*

Ex.—Viṉavi niṟṟantōṉ-ē. (Akanā. 48)
(He gave you after asking)
Nakūu-p peyarntōḷ-ē. (ibid. 248)
(She moved smiling)
Uṇṭi koṭuttōr uyir koṭuttōr-ē. (Puṟa. 18)
(Food-givers are life-givers)

Note.—If one questions why *ā* of *mār* does not become *ō*, he has to be answered thus :—(1) The author has said *mū-v-iṟṟum* and not *nāl-iṟṟum*. (2) The *r* of *mār* does not denote *palarpāl* as *r* of *ār*, but the whole *mār* itself is said to denote it.

212. ஆயென் கிளவியு மவற்றொடு சிவணும்.

Āy-eṉ kiḷavi-y-u m-avaṟṟoṭu civaṇum.

The termination *āy* (to be said in the *sūtra 223*) also will be similar to them.

Ex.—Vantōy maṉṟa taṇ-kaṭaṟ-cērppa. (Akanā. 80)
(Oh king, the lord of land near the cool sea, you came.)

Note.– Since the verbs in the second person are mentioned as belonging to both *uyartiṇai* and *a∴ṟiṇai*, why should *Tolkāppiyaṉār* read this *sūtra* here ? The answer is perhaps to show that the change of *ā* to *ō* in *āy* happens only in *uyartiṇai*.

213. அதுச்சொல் வேற்றுமை யுடைமை யானும்
கண்ணென் வேற்றுமை நிலத்தி னானும்
ஒப்பி னானும் பண்பி னானுமென்று
அப்பாற் காலங் குறிப்பொடு தோன்றும்.

Atu-c-col vēṟṟumai y-uṭaimai yāṉum
Kaṇ-ṇ-eṉ vēṟṟumai-y-uṭaimai yāṉum
Oppi ṉ-āṉum paṇpi ṉ-āṉum-eṉṟu
A-p-pāṟ kālaṅ kuṟippoṭu tōṉṟum.

The appellative verbs will have for their stem words denoting possession which is the meaning of the sixth case, words denoting place which is the meaning of the seventh case and words denoting comparison and quality.

Ex.—Arrai-t-tiṅkaḷ...... entaiyum uṭaiyēm. (Pura. 112)
(That day we had our father)

Kāṉakanāṭaṉai nī-y-ō (Pura. 5)
(Oh you are the lord of the forest-region)

Eṉṉai...... umaṇar verūun turaiyaṉṉaṉṉē. (Pura. 84)
(My lord is like the port which gives alarm to the salt merchants)

Ārvurra v-aṉpiṉēṉ yāṉ. (Kalit. 46)
(I am in great love)

Note.—In the expression *kālaṅ kurippoṭu tōṉrum* commentators think that *kālam* is the subject of *tōṉrum* and *kurippoṭu* means 'by suggestion.' In the light of *kurippiṉum*...... *kālamoṭu varūum viṉai-c-col* in the *sūtra 201*, *viṉai-c-col* may be taken to be understood after *kālaṅ-kurippoṭu* so that the whole may mean appellative verb.

214. அன்மையி னின்மையி னுண்மையின் வன்மையின்
அன்ன பிறவுங் குறிப்பொடு கொள்ளும்
என்ன கிளவியுங் குறிப்பே காலம்.

Aṉmaiyi ṉ-iṉmaiyi ṉ-uṇmaiyiṉ vaṉmaiyiṉ
Aṉṉa pira-v-uṅ kurippoṭu koḷḷum
Eṉṉa kiḷaviyuṅ kurippē kālam.

Words denoting *anyōnyābhāva, atyantābhāva,* existence and capacity and other words of the same nature which express their meaning by suggestion are appellative verbs.

Ex.—Yām avaṉ kiḷaiñarēm allēm. (Pura. 144)
(We are not his relatives)

Irrai-t-tiṅkaḷ... yām entaiyum ilam-ē.* (Pura. 112)
(To-day we do not have our father)

Uraṉ-uṭaiyār-kēṇmai-y-oṭu iyainta vaikal uḷavākiyar-ō. (Pura. 190)
(May the days come when we will have the friendship with men of valour!)

* In the Ancient Period *ilam* was a transitive verb.

Aruḷa vallai. (Puṟa. 27)
(You are capable of showing mercy)

Note 1.—*Iḷampūraṇar* and *Cēṉāvaraiyar* mention under *aṉṉa piṟavum*, *nallaṉ*, *tīyaṉ* etc. They have done so perhaps *naṉmai* and *tīmai* are not included under *24 guṇas* mentioned in *Nyāya* works.

Note 2.—Since *aṉmai*, *iṉmai*, *uṇmai* and *vaṉmai* are not included under *paṇpu* mentioned in the previous *sūtra*, there is need for this *sūtra*.

Note 3.—*Iḷampūraṇar* takes this *sūtra* and the previous one as one *sūtra*.

215. பன்மையு மொருமையும் பாலறி வந்த
அன்ன மரபிற் குறிப்பொடு வரூஉங்
காலக் கிளவி யுயர்திணை மருங்கின்
மேலைக் கிளவியொடு வேறுபா டிலவே.

Paṉmai-y-u m-orumai-y-um pāl-aṟi vanta
Aṉṉa marapiṟ kuṟippoṭu varūuṅ
Kāla-k kiḷavi y-uyartiṇai maruṅkiṉ
Mēlai-k kiḷaviyoṭu vēṟupā ṭ-ila-v-ē.

Appellative verbs of *uyartiṇai* do not differ from *terinilai* verbs mentioned above in taking the verbal terminations of the different *pāls* denoting singular or plural.

Note.—Since it is said that appellative verbs do not differ from *terinilai* verbs in taking terminations, it should be understood that the former do not take any termination that is not taken by the latter. Hence there is no necessity that the former should take *all* the terminations taken by the latter. Hence the commentators say that *eṉ* and *ēṉ* are used in first person singular, *em*, *ēm*, *am* and *ām* in first person plural, *an* and *āṉ* in *āṇpāl*, *aḷ* and *āḷ* in *peṇpāl* and *ar* and *ār* in *palarpāl*.

216. அஆ வஎன வரூஉ மிறுதி
அப்பான் மூன்றே பலவற்றுப் படர்க்கை.

A-ā va-eṉa varūu m-iṟuti
A-p-pāṉ mūṉṟē palavaṟṟu-p paṭarkkai.

The third person neuter plural verbs take the terminations *a*, *ā* and *va*.

Ex.—Vāḷ.... cevvāṉattu-vaṉappu-p pōṉṟaṉa (Puṟa. 6)
(Sword had the grandeur of the red horizon.)
Niṉaikka vēṇṭā. (Puṟa. 70)
(It need not be doubted.)
Avai uṇkuva
(They eat.)

Note.—Finite verbs ending in *ā* appear to have always negative meaning.

217. ஒன்றன் படர்க்கை தறட வூர்ந்த
குன்றிய லுகரத் திறுதி யாகும்.

Oṉṟaṉ paṭarkkai ta-ṟa-ṭa v-ūrnta
Kuṉṟiya l-ukarat t-iṟuti y-ākum.

The third person neuter singular verbs take the terminations *tu*, *ṟu* and *ṭu*.

Ex.—Orumai-k-kallatu eṇṇumuṟai nillātu. (Tol. Col. 44)
Ākkan tāṉ-ē kāraṇa mutaṟṟ-ē. (Tol. Col. 21)
Aintiṉ-vakai-terivāṉ-kaṭṭē y-ulaku. (Kuṟaḷ 27)

Note.—The expression *oṉṟaṉ paṭarkkai* is different from the expression *oṉṟaṟi kiḷavi* mentioned in *sūtra 8*.

218. பன்மையு மொருமையும் பாலறி வந்த
அம்மூ விரண்டு மஃறிணை யவ்வே.

Paṉmai-y-u m-orumai-y-um pāl-aṟi vanta
A-m-mū v-iraṇṭu m-a∴ṟiṇai ya-v-v-ē.

The six verbs mentioned above denoting plural and singular belong to *a∴ṟiṇai*.

219. அத்திணை மருங்கி னிருபாற் கிளவிக்கும்
ஒக்கு மென்ப வெவனென் வினாவே.

A-t-tiṇai maruṅki ṉ-irupāṟ kiḷavikkum
Okku m-eṉpa v-evaṉ-eṉ viṉā-v-ē.

The interrogative predicate *evaṉ* can be used with nouns of both *pāls* of *a ∴ ṟiṇai.*

Ex.—A ∴ tu evaṉ ? (What is it ?).
Avai evaṉ ?. (What are they ?).

220. இன்றில வுடைய வென்னுங் கிளவியும்
அன்றுடைத் தல்ல வென்னுங் கிளவியும்
பண்புகொள் கிளவியு முளவென் கிளவியும்
பண்பி னாகிய சினைமுதற் கிளவியும்
ஒப்பொடு வரூஉங் கிளவியொடு தொகைஇ
அப்பாற் பத்துங் குறிப்பொடு கொள்ளும்.

Iṉṟ-ila v-uṭaiya v-eṉṉuṅ kiḷavi-y-um
Aṉṟ-uṭait t-alla v-eṉṉuṅ kiḷavi-y-um
Paṇpu-koḷ kiḷaviyu m-uḷa-v-eṉ kiḷavi-y-um
Paṇpi ṉ-ākiya ciṉai-mutaṟ kiḷavi-y-um
Oppoṭu varūuṅ kiḷaviyoṭu tokaii
Appāṟ pattuṅ kuṟippoṭu koḷḷum.

Appellative verbs are ten :—*iṉṟū, ila, uṭaiya, aṉṟū, uṭaittū, alla,* verbs with stem denoting quality, *uḷa,* verbs with stem denoting qualified limbs, and verbs with stem denoting comparison.

Mūvaḷa p-icaittal ōr-eḻutt-iṉṟ-ē. (Tol. Eḻut. 5)
Eñciya v-ellām eñcutal ila-v-ē. (ibid. 77)
Varaṉ-muṟai mūṉṟuṅ kuṟṟeḻut t-uṭaiya. (ibid. 137)
Puraiva t-aṉṟāṟ cāriyai y-iyaṟkai. (ibid. 166)
Arai-y-aḷapu kuṟukaṉ makaram uṭaittē. (ibid. 13)
Iṉa-o-cuṭ ṭ-illā-p paṇpu-koḷ peyar-k-koṭai
Vaḻakkā ṟ-alla. (Tol. Col. 18)
A-v-v-iyal nilaiyal cevvitū. (ibid. 68)
Uriyavai uḷavē. (Tol. Eḻut. 112)
Pulam kaṇṇakkaṉ-vaippiṟṟū. (Puṟa. 18)
(The cultivatable land has wide space)
Tuṟantār perumai tuṇai-k-kūṟiṉ vaiyattū
Iṟantārai eṇṇikkoṇ ṭaṟṟū. (Kuṟaḷ 22)

Note.—We have to add *uṇṭu* also to the above list since the author makes use of it in the *sūtra—u-m-m-un t-āku m-iṭaṉumā r-uṇṭ-ē.* (Col. 292)

221. பன்மையு மொருமையும் பாலறி வந்த
அன்ன மரபிற் குறிப்பொடு வரூஉங்
காலக் கிளவி யஃறிணை மருங்கின்
மேலைக் கிளவியொடு வேறுபா டிலவே.

Paṉmai-y-u m-orumai-y-um pāl-aṟi vanta
Aṉṉa marapiṟ kuṟippoṭu varūuṅ
Kāla-k kiḷavi y-a∴ṟiṇai maruṅkiṉ
Mēlai-k kiḷaviyoṭu vēṟu-pā ṭ-ila-v-ē.

Appellative verbs of *a∴ṟiṇai* do not differ from *terinilai* verbs mentioned above in taking the verbal terminations of the *pāls* denoting plural and singular.

Note.—*Iḷampūraṇar* takes this *sūtra* and the previous one as one *sūtra*.

222. முன்னிலை வியங்கோள் வினையெஞ்சு கிளவி
இன்மை செப்பல் வேறென் கிளவி
செய்ம்மன செய்யுஞ் செய்த வென்னும்
அம்முறை நின்ற வாயெண் கிளவியும்
திரிபுவேறு படூஉஞ் செய்திய வாகி
இருதிணைச் சொற்கு மோரன்ன வுரிமைய.

Muṉṉilai viyaṅkōḷ viṉai-y-eñcu kiḷavi
Iṉmai ceppal vēṟ-eṉ kiḷavi
Ceymmaṉa ceyyuñ ceyta v-eṉṉum
A-m-muṟai niṉṟa v-ā-y-eṇ kiḷaviyum
Tiripu-vēṟu paṭūuñ ceytiya v-āki
Iru-tiṇai-c coṟkum-ō r-aṉṉa v-urimaiya.

Verbs of the second person and verbs of the potential mood, infinitives, the words *illai, il* etc. that denote negation, the word *vēṟu* and the verbs of the type *ceymmaṉa, ceyyum* and *ceyta*—all these eight may be used in both the *tiṇais* differing in their meaning when used in either.

Note.—The word *ceyyum* denotes both the finite verb and the *peyar-eccam* and hence *Tolkāppiyaṉār* has placed it between the finite verb *ceymmaṉa* and the *peyar-eccam ceyta.* It should be noted that, whenever he deals with that *peyar-eccam* also, he makes us understand it either by explicitly stating *ceyyum eṉṉum peyar-eñcu-kiḷavi* as in *sūtra* 238 or by reading it with *ceyta* alone as in *sūtra* 234. Besides *ceyyum* (*peyar-eccam*) denotes both the present and future tenses.

Koḷḷai mēvalai....iyaṟēr-vaḷava (Puṟa. 7)
(Oh King with fine chariot, you desire plunder).

Aṉṉa-c-cēval.. .vaṭa-malai-p peyarkuvai-y-āyin (Puṟa. 67)
(Oh male-swan, if you go to the Himalayas).

Maṉṉiya peruma nī (Puṟa. 6).
(Oh great king, may you live long !)

Niṉ coṟ peyaral (Puṟa. 3).
(May not your word go unaccomplished !).

Nī....oppa nāṭi y-a-t-taka v-oṟutti (Puṟa. 10)
(You, having properly investigated it, offer due punishment).

Aṉṉa-c-cēval....ayirai mānti vaṭamalai-p peyarkuvai āyiṉ (Puṟa. 67).
(Oh male-swan, you having eaten *ayirai* fish go to the Himalayas),

Aḻukkaṟṟu akaṉṟārum illai. (Kuṟaḷ 170).
(None became prosperous on account of jealousy).

Mey-n-nilai mayakka m-āṉam illai (Tol. Eḻut. 47).
Vañcittu vāḻvāriṉ vaṉkaṇār il (Kuṟaḷ. 276).
(More cruel men than impostors do not exist).

Kaḷavu....aḷaveṉṉum āṟṟal-purintārkaṇ il (Kuṟaḷ 287)
(Deception is not found among those who measure their greatness).

Avaṉ vēṟu; atu vēṟu

Ā-y-irutiṇaiyiṉ icaikkumaṉa col-l-ē (Tol. Col. 1).
(Word will be used in those two *tiṇais.*)

Kūum niṉ uṭaṟṟiyōr-nāṭē (Puṟa. 4)
(The country of your enemies cries).

Teṉ-pula-vāḻ narkku aruṅ-kataṉ iṟukkum
.... putalvar-p-peṟātīrum (Puṟa. 9).
(Those of you who have not given birth to sons who can give oblations to manes).

Colluñ cŏl kēṭṭī (Kalit. 47)
(Listen to the words said).

Vēntu mēmpaṭṭa pūn-tār-māṟa (Puṟa. 55).
(Oh Pāṇḍyan king with flower-garland on, the best among kings).

Ucci niṉṟa uvavu-mati kaṇṭu (Puṟa. 60)
(Having seen the full moon right above the head).

223. அவற்றுள்
முன்னிலைக் கிளவி
இஐ ஆயென வரூஉ மூன்றும்
ஒப்பத் தோன்று மொருவர்க்கு மொன்றற்கும்.

Avaṟṟuḷ
Muṉṉilai-k kiḷavi
I-ai āy-eṉa varūu mūṉṟum
Oppa-t tōṉṟu m-oruvarkku m-oṉṟaṟkkum.

Of them, the verbs which take the second person-terminations *i*, *ai* and *āy* denote the singular both in *uyartiṇai* and in *a∴ṟiṇai.*

Iṅku evaṉ ceyti-y-ō pāṇa (Puṟa. 68)
(Oh bard, what are you doing here ?)

Kāṉakanāṭaṉai nī-y-ō (Puṟa. 5)
(You are the lord of forest region.)

Aṉṉa-c-cēval....vaṭamalai-p-peyarkuvai āyin (Puṟa. 67)
(Oh male swan, if you go to the Himalayas.)

Cuṭar-t-toṭīi kēḷāy (Kalit. 57)
(Oh lady with dazzling ornaments, listen.)

Note 1.—*Iḷampūraṇar* says that forms like *uṇṭi* and *tiṉṟi* denote past tense. *Cēṉāvaraiyar* and *Naccīṉārkkiṉiyar* mention that *i* preceded by *t*, *ṭ* and *ṟ* denotes future tense.

Note 2.—*Iḷampūraṇar* says that the use of the termination *i* in one tense alone suggests that forms of the form *cey* may be used. The other commentators take it on the authority of the *sūtra 450*.

224. இர்ஈர் மின்னென வரூஉ மூன்றும்
பல்லோர் மருங்கினும் பலவற்று மருங்கினுஞ்
சொல்லோ ரனைய வென்மனார் புலவர்.

Ir-īr miṉ-ṉ-eṉa varūu mūṉṟum
Pallōr maruṅkiṉum palavaṟṟu maruṅkiṉuñ
Col-l-ō r-aṉaiya v-eṉmaṉār pulavar.

Learned men say that the verbs which take the terminations *ir*, *īr* and *miṉ* are of the same form in the plural number of the second person both in *uyartiṇai* and in *a∴ṟiṇai*.

Ex.—Mūvirum . . . tāḷiṟ koḷḷalir (Puṟa. 109)
(All of you three cannot take hold of with your effort.)
Viṇṭōy-kaṉ-ṉāṭaṉum nīyum vatuvaiyuṭ paṇṭaṟiyātupōṟ paṭarkiṟpīr (Kalit. 39)
(The lord of the high mountain and yourself will behave at the time of marriage as if you did not know each other before.)
Kaḷam-pukal ōmpumiṉ tevvir (Puṟa. 87)
(Oh foes, avoid entry into the battlefield)

Note.—The expression *avaṟṟuḷ muṉṉilai-k-kiḷavi* has to be taken here from the previous *sūtra*.

225. எஞ்சிய கிளவி யிடத்தொடு சிவணி
ஐம்பாற்கு முரிய தோன்ற லாறே.

Eñciya kiḷavi y-iṭattoṭu civaṇi
Aimpāṟku m-uriya tōṉṟa l-āṟē.

The rest may be used in the three persons of the five *pāls*.

226. அவற்றுள்
முன்னிலை தன்மை யாயி ரிடத்தொடு
மன்னா தாகும் வியங்கோட் கிளவி.

Avaṟṟuḷ
Muṉṉilai taṉmai y-āyī r-iṭattoṭu
Maṉṉā t-ākum viyaṅkōṭ kiḷavi.

Of them, the verb in the potential mood is not used either in the second person or in the first person.

Note 1.—This is one of the important *sūtras* which help us to determine the different stages in the growth of the Tamil Language. Even in *Puṟanāṉūṟu*, we have examples where the verb in the potential mood is used in the second person and in the first person. This clearly shows that it was written later than the *Tolkāppiyam*.

Note 2.—*Cēṉāvaraiyar* says that forms like *ōmpal* with the termination *al* should be taken as belonging to *viyaṅkōḷ* from *Tolkāppiyaṉār's* usage. It seems to me that in such cases the word *vēṇṭum* is understood. This is suggested by the expression *ceyal vēṇṭum* in the *sūtra 243.* Still later grammarians have taken *al* as one of the terminations of *viyaṅkōḷ.*

Note 3.—It is also noteworthy that *Tolkāppiyaṉār* has not explicitly stated the terminations of *viyaṅkōḷ.*

Note 4.—This *sūtra* restricts the application of *viyaṅkōḷ,* though the previous *sūtra* says in general terms that the rest will be used in the three persons of all *pāls.*

Note 5.—*Nacciṉārkkiṉiyar* interprets this *sūtra* thus:—Verb in the potential mood is not generally used in the first and second persons of *a∴riṇai,* but it is used in *uyartiṇai.* This does not appear to be sound, since *Tolkāppiyaṉār* has definitely mentioned the verbs of the first person among *uyartiṇai* (*sūtras 202 & 203*) and there is nothing in this *sūtra* differentiating its use in *uyartiṇai* from that in *a∴riṇai.*

227. பல்லோர் படர்க்கை முன்னிலை தன்மை
அவ்வயின் மூன்று நிகழுங் காலத்துச்
செய்யு மென்னுங் கிளவியொடு கொள்ளா.

Pallōr paṭarkkai muṉṉilai taṉmai
A-v-vayiṉ mūṟu nikaḻuṅ kālattu-c
Ceyyu m-eṉṉuṅ kiḷaviyoṭu koḷḷā.

The finite verb of the form *ceyyum* which is used only in the present tense is not used in *palarpāl* and in the second and first persons.

Note.—This *sūtra* restricts the application of the finite verb of the form *ceyyum.*

228. செய்து செய்யூச் செய்பு செய்தெனச்
செய்யியர் செய்யிய செயின்செயச் செயற்கென
அவ்வகை யொன்பதும் வினையெஞ்சு கிளவி.

Ceytu ceyyū-c ceypu ceyteṉa-c
Ceyyiyar ceyyiya ceyiṉ-ceya-c ceyaṟk-eṉa
A-v-vakai y-oṉpatum viṉai-y-eñcu kiḷavi.

Infinitives are of nine types—*ceytu, ceyyū, ceypu, ceyteṉa, ceyyiyar, ceyyiya, ceyiṉ, ceya* and *ceyaṟku.*

Ex.—Tāḷiṟ ṟantu (Puṟa. 18)
(Having obtained with effort.)

Āṅku niṉṟa v-eṟ-kāṇū (Puṟa. 377)
(Having seen me who stood there.)

Teripu vēṟu kiḷatta (Tol. Col. 49)

Kaḷiru paṭintu uṇṭeṉa-k kalaṅkiya tuṟaiyum (Puṟa. 23)
(The ghat where water is disturbed on account of the elephants having remained and drunk water.)

Vaiyakam veliiya celvōy (Mullai-p-pāṭṭu 57)
(Oh king, who goes to conquer the world.)

Nī. . . .tīmai kāṇiṉ (Puṟa. 10)
(If you find out the mistake)

Mā-v-um mākkaḷum paṭu-piṇam uṇiiyar (Patiṟṟu. 36, 7)

(Beasts and men to eat the corpses)

Vaiyaṅ kāvalar vaḻi-moḻintu oḻuka (Puṟa. 8)

(In order that the kings of the world may accept his suzerainty)

Viṅkiṟai-p-paṇaittōḷ varaintaṉaṉ koḷaṟkū (Kalit. 58)

(He requested him having stout shoulders to take her to wife.)

Note 1.—The roots which end in *kuṟṟiyal-ukaram* do not take *tu* after them but take *i*. *Ex.*—*Uṟaṅki*, *ōṭi* etc. The roots ending in a long vowel also take *i*, which sometimes alternates with *y*. *Ex.*—*Pōy*, *ciṉaii*, *uraii* etc. But in later Tamil *ciṉaintu*, *uraittu* are used instead.

Note 2.—Though *Tolkāppiyaṉār* has mentioned only nine types here, yet he makes mention of another type *ceyyā* in Tol. Eḻut. 223.

Note 3.—Of these *ceyyū*, *ceypū*, *ceyteṉa*, *ceyyiyar* and *ceyyiya* have almost become obsolete.

Note 4.—Of these it may generally be stated that *ceytu ceyyū* and *ceypū* denote the past time, *ceyteṉa* denotes the cause, *ceyyiyar*, *ceyyiya* and *ceyaṟkū* denote the purpose, *ceyiṉ* denotes the condition, and *ceya* denotes the simultaneousness of the action, cause, effect and purpose.

Note 5.—The forms *ceyyiyar* and *ceyaṟkū* are respectively identical with the potential form *ceyyiyar* and the fourth case of the verbal noun *ceyal*.

229. பின்முன் கால்கடை வழியிடத் தென்னும்
அன்ன மரபிற் காலங் கண்ணிய
என்ன கிளவியு மவற்றியல் பினவே.

Piṉ-muṉ kāl-kaṭai vaḻi-y-iṭat t-eṉṉum
Aṉṉa marapiṟ kālaṅ kaṇṇiya
Eṉṉa kiḷavi-y-u m-avaṟṟiyal piṉa-v-ē.

Words ending in *piṉ*, *muṉ*, *kāl*, *kaṭai*, *vaḻi*, *iṭam* and those ending in words denoting time are of the same nature.

Ex.—Ceṟṟārkum iṉṉāta ceyta-piṉ uyyā viḻuman tarum. (Kuṟaḷ 313).

(Ascetic doing harm even to his enemies, it will bring great trouble to him).

Vikkuḷ vārā-muṉ (Kuṟaḷ 335)

(Before he gets hiccup)

Nī arav-añcāy vanta-k-kāl (Kalit. 38)

(You were not afraid of serpents while coming).

Pīṭu-keḻu-nōṉṟāḷ pāṭuṅ-kāl-ē (Puṟa. 39)

(When praising your strong and worthy feet)

Iṉitu atūum ītal iyaiyā-k-kaṭai (Kuṟaḷ. 230)

(It too is sweet when it is not possible to give charity)

Vēṟṟumai-y-urupŭ nilai-peṟu-vaḻiyum (Tol. Eḻut. 133)
Valiyār-muṉ taṉṉai niṉaikka tāṉ-taṉṉiṉ
Meliyārmēḻ cellum-iṭattŭ (Kuṟaḷ. 250)

(One should think how he wishes to be treated by his superiors when he is handling his inferiors).

Muttai varūuṅ-kālan tōṉṟi (Tol. Eḻut. 165)
Niṉaiyuṉ-kālai-k kālamoṭu tōṉṟum (Tol. Col. 198)
Eṉ-ṉ-uyir yākkaiyiṟ piriyum-poḻutŭ (Puṟa. 175)

(When my soul separates itself from the mortal body)

Note.—It deserves notice that all the examples under this *sūtra* were once a phrase or a compound word consisting of a peyar-eccam followed by a noun denoting time or place with the seventh case-suffix dropped.

230. அவற்றுள்
முதனிலை மூன்றும் வினைமுதன் முடிபின.

Avaṟṟuḷ
Mutaṉilai mūṉṟum viṉai-mutaṉ muṭipiṉa.

Of them, the first three (i.e. *ceytŭ*, *ceyyū* and *ceypŭ*) modify a verb which has for its subject its own.

231. அம்முக் கிளவியுஞ் சினைவினை தோன்றின்
சினையொடு முடியா முதலொடு முடியினும்
வினையோ ரனைய வென்மனார் புலவர்.

A-m-mu-k kiḷavi-y-uñ ciṉai-viṉai tōṉṟiṉ
Ciṉaiyoṭu muṭiyā mutaloṭu muṭiyiṉum
Viṉai-y-ō r-aṉaiya v-eṉmaṉār pulavar.

Though those three take for their subject a limb, yet they may modify a verb whose subject is the whole.

Ex.—Kai iṟṟu avaṉ viḻuntāṉ.
(His hands being broken, he fell down).

232. எனை யெச்சம் வினைமுத லானும்
ஆன்வந் தியையும் வினைநிலை யானும்
தாமியன் மருங்கின் முடியு மென்ப.

Ēṉai y-eccam viṉai-muta l-āṉum
Āṉ-van t-iyaiyum viṉai-nilai y-āṉum
Tām-iyaṉ maruṅkiṉ muṭiyu m-eṉpa.

The other infinitives may modify verbs which have for their subjects their own or other verbs that may suit.

233. பன்முறை யானும் வினையெஞ்சு கிளவி
சொன்முறை முடியா தடுக்குந வரினும்
உன்னது முடிய முடியுமன் பொருளே.

Paṉ-muṟai y-āṉ-um viṉai-y-eñcu kiḷavi-
Coṉ-muṟai muṭiyā t-aṭukkuna variṉum
Uṉṉatu muṭiya muṭiyu-maṉ poruḷ-ē.

Infinitives of different kinds used in one sentence, though that which precedes does not modify that which follows, may be used if they modify the last.

Ex.—Vaiyaṅ kāvalar vaḻi-moḻin *t-oḻuka-p*
Pōkam *vēṇṭi-p* potu-c-coṟ *poṟāatu*
Iṭañ-ciṟi t-eṉṉu m-ūkkan *turappa*
. . . . cēralātaṉai
Yāṅkaṉam *oṭṭiyō.* (Puṟa. 8)

234. நிலனும் பொருளுங் காலமுங் கருவியும்
வினைமுதற் கிளவியும் வினையு முளப்பட
அவ்வறு பொருட்குமோ ரன்ன வுரிமைய
செய்யுஞ் செய்த வென்னுஞ் சொல்லே.

Nilaṉ-um poruḷ-uṅ kālam-uṅ karuvi-y-um
Viṉai-mutaṟ kiḷavi-y-um viṉai-y-u m-uḷappaṭa
A-v-vaṟu poruṭkum-ō r-aṉṉa v-urimaiya
Ceyyuñ ceyta v-eṉṉuñ col-l-ē.

The *peyar-eccams ceyyum* and *ceyta* qualify the following six words denoting land, object, time, instrument, agent and action.

Ex.—Mā-p-piṇai...... tuñcum poṟ-kōṭṭimayam (Puṟa. 2)
(The Himalayas with golden peaks where female deer sleep)

Vilaṅkakaṉṟa viyaṉ-mārpa. (Puṟa. 3)
(Oh king with wide, well-built chest)

Muḻaṅkum munnīr. (Puṟa. 18)
(The roaring sea)

Nuti-maḻuṅkiya veṇkōṭu. (Puṟa. 4)
(White tusk with its end blunted)

Num-paṭai celluṅ kālai. (Puṟa. 169)
(The time when your army went)

Koṅkar-k kuṭa-kaṭal ōṭṭiya ñāṉṟai. (Puṟa. 130)
(On the day when Koṅkar were driven towards the Arabian sea)

Amar kaṭakkum vēl. (Puṟa. 172)
(The spear which could bring victory in battle)

Vēntu eṟinta vēl-ē. (Puṟa. 308)
(The spear which shattered the enemy)

Mā-k-kaṭal nivantu eḻutaruñ ceññāyiṟu (Puṟa. 4)
(The red sun that rises from the wide ocean)

Niṉ-kaṭaṟ piṟanta ñāyiṟu (Puṟa. 2)
(Sun that rose from your sea).

Ōmpātu īyum āṟṟal (Puṟa. 22)
(Capacity to give without reserve).

Tavirā v-īkai (Puṟa. 3)
(Unabated charity).

235. அவற்றொடு வருவழிச் செய்யுமென் கிளவி
முதற்கண் வரைந்த மூவீற்று முரித்தே.

Avaṟṟoṭu varu-vaḻi-c ceyyum-eṉ kiḷavi
Mutaṟ-kaṇ varainta mū-vīṟṟu m-urittē.

When *ceyyum* qualifies the above six, it may be used even in such *pāls* as were not sanctioned before (for the finite verb *ceyyum*).

236. பெயரெஞ்சு கிளவியும் வினையெஞ்சு கிளவியும்
எதிர்மறுத்து மொழியினும் பொருணிலை திரியா.

Peyar-eñcu kiḷavi-y-um viṉai-y-eñcu kiḷavi-y-um
Etir-maṟuttu moḻiyiṉum poruṇilai tiriyā.

Peyar-eccam and *viṉai-y-eccam*, though used in the negative form, are treated in the same way.

Note 1.—*Ceyyāta* is the only negative *peyar-eccam* used in all tenses. In compound words where it is the first member, it assumes the form *ceyyā*. But *Cēṉāvaraiyar* and others take it to be an alternative form.

Note 2.—*Ceyyātu, ceyyāmai* and *ceyyāmal* are the negative *viṉai-y-eccams* used in all tenses corresponding to the positive *viṉai-y-eccam ceytu, ceyyu* and *ceypu.*

237. தத்த மெச்சமொடு சிவணுங் குறிப்பின்
எச்சொல் லாயினு மிடைநிலை வரையார்.

Tatta m-eccamoṭu civaṇuṅ kuṟippiṉ
E-c-col l-āyiṉu m-iṭai-nilai varaiyār.

They do not discredit the use of a suitable word between *peyar-eccam* and *viṉai-y-eccam* and the words which they qualify or modify.

Ex.—Nuti-muka maḻuṅka *maṇṭi* y-oṉṟār
Kaṭi-matil *pāyu*-niṉ kaḷiṟ-aṭaṅ kala-v-ē. (Puṟa. 31)
(Your elephants are innumerable which pounce against well-guarded forts of enemies and dash so that the tips of their tasks become blunt)

Puḷḷuṟu puṉkaṇ *tīrtta* vel-vēṟ
Cinaṅ-koḻu tāṉai-c *cempiyaṉ* maruka. (Puṟa. 37)
(Oh the descendant of Cempiyaṉ who deprived the bird of its grief and who has armies fierce with victorious javelins)

238. அவற்றுள்
செய்யு மென்னும் பெயரெஞ்ச கிளவிக்கு
மெய்யொடுங் கெடுமே யீற்றுமிசை யுகரம்
அவ்விட னறித லென்மனார் புலவர்.

Avaṟṟuḷ
Ceyyu m-eṉṉum peyar-eñcu kiḷavikkú
Mey-y-oṭu-ṅ keṭum-ē y-īṟṟumicai y-ukaram
A-v-v-iṭa ṉ-aṟita l-eṉmaṉār pulavar.

Learned men say that *yu* in the *peyar-eccam ceyyum* is dropped sometimes and it should be found out (by scholars.)

Ex.—Ulaku avām pēr-aṟivāḷaṉ ṟiru. (Kuṟaḷ. 215)
(Avām for avāvum)
(The greatness of the highly intelligent man whose intellect comprehends the whole world)

Note.—*Teyvaccilaiyār* reads *peyar-eñcu-kiḷavikkum* so that the same may hold good for the finite verb also, since such a usage is also found.

Cf. Pariyiṉum ākāvām pāl-alla (Kuṟaḷ 376).

Those which one is not destined to have are lost though well protected.

239. செய்தெ னெச்சத் திறந்த காலம்
எய்திட னுடைத்தே வாராக் காலம்.

Ceyt-e ṉ-eccat t-iṟanta kālam
Eytiṭa ṉ-uṭaitt-ē vārā-k kālam.

The infinitive *ceytu* which denotes past tense may also denote future tense.

Ex.—Koṭiyaṉ em-m-iṟai eṉa-k kaṇṇīr *parappi-k*
Kuṭi paḷi-tūṟṟuṅ *kōlēṉ ākuka*. (Puṟa. 72)
(Let me become the ruler whom the subjects slander that 'our king is cruel', shedding tears)

240. முன்னிலைக் காலமுந் தோன்று மியற்கை
எம்முறைச் சொல்லு நிகழுங் காலத்து
மெய்ந்நிலைப் பொதுச்சொற் கிளத்தல் வேண்டும்.

Munnilai-k kālamun tōṉṟu m-iyaṟkai
Emmuṟai-c col-l-u nikaḷuṅ kālattu
Mey-n-nilai-p potu-c-coṟ kiḷattal vēṇṭum.

The form of the finite verb *ceyyum* should be used to denote things which prove true for all times—past, present and future.

Ex.—Veṅ-katir-k-kaṉaliyoṭu mati-valan-tiritarun
Taṇkaṭal-varaippiṉ. (Perumpāṇ. 17).
(In the land of cool sea which is gone round by the moon with hot-rayed sun)

241. வாராக் காலத்து நிகழுங் காலத்தும்
ஓராங்கு வரூஉம் வினைச்சொற் கிளவி
இறந்த காலத்துக் குறிப்பொடு கிளத்தல்
விரைந்த பொருள வென்மனார் புலவர்.

Vārā-k kālattu nikaḷuṅ kālattum
Ōrāṅku varūum viṉai-c-coṟ kiḷavi
Iṟanta kālattu-k kuṟippoṭu kiḷattal
Virainta poruḷa v-eṉmaṉār pulavar.

Learned men say that a verb is used in the past tense instead of in the present and future tenses to denote haste.

Ex.—If one puts the question *nī vara-v-illai-y-ā ?*, both the one who *is coming* and the one who *is to come* answer *vantēṉ*.

242. மிக்கதன் மருங்கின் வினைச்சொற் சுட்டி
அப்பண்பு குறித்த வினைமுதற் கிளவி
செய்வ தில்வழி நிகழுங் காலத்து
மெய்பெறத் தோன்றும் பொருட்டா கும்மே.

Mikkataṉ maruṅkiṉ viṉai-c-coṟ cuṭṭi
A-p-paṇpu kuṟitta viṉai-mutaṟ kiḷavi
Ceyva t-ilvaḻi nikaḻuṅ kālattŭ
Mey-peṟa-t tōṉṟum poruṭṭā kum-m-ē.

The verb that is used in a general statement to denote the fruit of an extra-ordinary action (whether noble or heinous) is used in the present tense, even though a particular man has not done it.

Ex.—Tavañ ceytāṉ tuṟakkam pukum.
(One who does penance reaches Heaven)

Tāyai-k koṉṟāṉ nirayam pukum.
(One who kills his mother enters Hell).

Note.—Ceyvatŭ in *ceyvatilvaḻi* means *doing* tō *Iḷampūraṇar* and *agent* to other commentators.

243. இதுசெயல் வேண்டு மென்னுங் கிளவி
இருவயி னிலையும் பொருட்டா கும்மே
தன்பா லானும் பிறன்பா லானும்.

Itu-ceyal-vēṇṭu m-eṉṉuṅ kiḷavi
Iru-vayi ṉilaiyum poruṭṭā kum-m-ē
Taṉ-pā lāṉ-um piṟaṉ-pā lāṉ-um.

The verb *ceyal-vēṇṭum* may be both *taṉ-viṉai* or simple verb and *piṟa-viṉai* or causal verb.

Ex.—Yāṉ ōtal-vēṇṭum
(I should study).

Eṉ tantai eṉṉai ōtal-vēṇṭum
(My father wants me to read).

244. வன்புற வருஉம் வினாவுடை வினைச்சொல்
எதிர்மறுத் துணர்த்துதற் குரிமையு முடைத்தே.

Vaṉpuṟa varūum viṉā-v-uṭai viṉai-c-col
Etir-maṟut t-uṇarttutaṟ k-urimai-y-u m-uṭaittē.

Interrogative verb used to denote certainty may also denote negation.

Ex.—Yān vaitēṉā ?
(Did I scold you ? It means 'I did not scold you').

245. வாராக் காலத்து வினைச்சொற் கிளவி
இறப்பினு நிகழ்வினுஞ் சிறப்பத் தோன்றும்
இயற்கையுந் தெளிவுங் கிளக்குங் காலை.

Vārā-k kālattu viṉai-c-coṟ kiḷavi
Iṟappiṉu nikaḻviṉuñ ciṟappa-t tōṉṟum
Iyaṟkai-y-un teḷivuṅ kiḷakkuṅ kālai.

Verbs are used in the past and present tenses to denote future in general statements and statements of assertion.

Ex.—Kāṭṭuḷ pōkiṉṟavaṉ kūṟai-kōṭ-paṭukiṉṟāṉ.
(He who goes into a forest is robbed of his cloth).
Kāṭṭuḷ pōkiṉṟāṉ kūṟai-kōṭ-paṭṭāṉ.
(He who went into a forest was robbed of his cloth).

246. செயப்படு பொருளைச் செய்தது போலத்
தொழிற்படக் கிளத்தலும் வழக்கியன் மரபே.

Ceya-p-paṭu poruḷai-c ceytatu pōla-t
Toḻiṟ-paṭa-k kiḷattalum vaḻakkiyaṉ marap-ē.

There is usage where object is also used as subject.

Ex.—Tiṇṇai meḻukiṟṟu.
(The pial cleaned).

247. இறப்பே யெதிர்வே யாயிரு காலமும்
சிறப்பத் தோன்று மயங்குமொழிக் கிளவி.

Iṟappē y-etirvē y-ā-y-iru kālamum
Ciṟappa-t tōṉṟu mayaṅku-moḻi-k kiḷavi.

Past tense is used for future and *vice-versa*.

Ex.—Paṇṭu iṅkē nām *viḷai-y-āṭuvām.*
(Here we will play in olden times).

Nāḷai nām aṅku *vantāl* nī eṉ ceykuvai.
(If we come there tomorrow, what will you do ?)

248. ஏனைக் காலமு மயங்குதல் வரையார்.

Ēṉai-k kālam-u mayaṅkutal varaiyār.

They do not forbid the use of one tense for another in the case of other tenses also.

Ex.—Ivaḷ nāḷai aṅku *vaṟum.*
(She goes there to-morrow).

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vii. *Iṭai-y-iyal*

249. இடையெனப் படுப பெயரொடும் வினையொடும்
நடைபெற் றியலுந் தமக்கியல் பிலவே.

Iṭai-y-eṉa-p paṭupa peyaroṭum viṉaiyoṭum
Naṭai-peṟ ṟ-iyalum tamakkiyal p-ila-v-ē.

Iṭaic-c-col is used only with nouns and verbs and not separately.

Note 1.—*Cēṉāvaraiyar* and *Nacciṉārkkiṉiyar* think that it is called *iṭaiccol* because it mostly comes within a word. But if we carefully consider the different kinds of *iṭai-c-col* mentioned in the following *sūtra*, it is clear that most of them, say, case-suffixes, verbal terminations, expletive particles, euphonic particles are not found within a word. Hence the word *iṭai-c-col* should be taken to mean *pakkaccol* (*i.e.*) the part of the word used at the side of a word.

Note 2.—*Cēṉāvaraiyar* states that *tamakkiyalpilavē* in the *sūtra* suggests that *iṭai-c-col* is not *vācaka* (*i.e.*) it does not have a meaning of its own, but only *dyōtaka* (*i.e.*) it *suggests* that the noun or verb with which it comes has a particular meaning. This *may* hold good in the case of case-suffixes, but in words like *tīmai-y-aṉ* (evil doer), *tīmai* denotes only the quality and *aṉ* denotes the possessor. Similarly in the word *naṭantāṉ*, the element *naṭa* denotes only action and *āṉ* denotes the nature of the doer. Similarly in the word *yāṉai-y-ai*, the element *yāṉai* may be taken to mean the object 'elephant' and *ai* to denote the *karma* or object. It is clear that the particles *antil*, *tañcam* etc., suggest meanings by themselves. Hence *Cēṉāvaraiyar's* interpretation does not seem to be sound. The element *tamakkiyalpila* tells us that *iṭaiccol* cannot have any meaning unless it is used along with a noun or a verb.

Note 3.—If so, one may doubt whether the purpose of this *sūtra* is not served by the *sūtra 159*. True, but this *sūtra* enables us to understand two points:—(1) *Iṭai-c-col* is the less-important

portion of a word (2) *Sūtra 159* should not be interpreted that *iṭai-c-col* is used with nouns and *uri-c-col* with verbs.

250. அவைதாம்
புணரிய னிலையிடைப் பொருணிலைக் குதநவும்
வினைசெயன் மருங்கிற் காலமொடு வருநவும்
வேற்றுமைப் பொருள்வயி னுருபா குநவும்
அசைநிலைக் கிளவி யாகி வருநவும்
இசைநிறைக் கிளவி யாகி வருநவும்
தத்தங் குறிப்பிற் பொருள்செய் குநவும்
ஒப்பில் வழியாற் பொருள்செய் குநவுமென்று
அப்பண் பினவே நுவலுங் காலை.

Avai-tām
Puṇariya ṉilai-y-iṭai-p poruṇilai-k kutanavum
Viṉai-ceyaṉ maruṅkiṟ kālamoṭu varunavum
Vēṟṟumai-p poruḷ-vayi ṉ-urupā kunavum
Acai-nilai-k kiḷavi y-āki varunavum
Icai-niṟai-k kiḷavi y-āki varunavum
Tattaṅ kuṟippiṟ poruḷ-cey kunavum
Oppil vaḻiyāṟ poruḷ-cey kunavum-eṉṟu
A-p-paṇ piṉa-v-ē nuvaluṅ kālai.

They (*iṭai-c-cols*) are *cāriyais* which are used in *sandhi*, verbal terminations, case-suffixes, expletive particles, euphonic particles, suggestive particles and particles of comparison not derived from the roots which mean similarity.

Note.—Suggestive particles are *maṉ*, *koṉ* etc. and the particles of comparison are *aṉṉa*, *ēyppa*, *uṟaḷa* .etc.

251. அவைதாம்
முன்னும் பின்னு மொழியடுத்து வருதலுங்
தம்மீறு திரிதலும் பிறிதவ ணிலையலும்
அன்னவை யெல்லா முரிய வென்ப.

Avai-tām
Muṉṉum piṉṉu moḻi-y-aṭuttu varutalun
Tam-m-īṟu tiritalum piṟit-ava ṇilaiyal-um
Aṉṉavai y-ellā m-uriya v-eṉpa.

They say that they come after or before words, that they may be modified at their ends and that one may be followed by another and so on.

Ex.—Atu man̲ (Puṟa. 147)
Kon̲n̲ūr (Kuṟun. 138)
Uṭan̲-uyir pōkuka tilla (Kuṟun. 57)
Varuka til-l-amma (Akanā. 276)

252. கழிவே யாக்க மொழியிசைக் கிளவியென்று
அம்மூன் றென்ப மன்னைச் சொல்லே.

Kaḻivē y-ākka m-oḻi-y-icai-k kiḻavi-y-en̲ṟu
A-m-mūn̲ ṟ-en̲pa man̲n̲ai-c col-l-ē.

The particle *man̲* denotes what is past, what is to come and what is left understood.

Ex.—*Kaḻivu.*

Ciṟiya kaḷ peṟin̲ē emakku īyuman̲-n̲-ē (Puṟa. 235).
(If he got wine in small quantities, he would give me)

Ākkam.

Paḻa-viṟaṟṟāyam......ciṟiyōn̲ peṟin̲ atu ciṟan-tan̲ṟu man̲-n̲-ē (Puṟa. 75)
(If a small man gets sovereignty from his ancestors acquired by their valour, it becomes too heavy for him to bear.)

Oḻi-y-icai.

Nan̲n̲an̲-marukan̲-an̲ṟiyum nīyum muyaṅkaṟku ottan̲ai man̲-n̲-ē (Puṟa. 151)
(Even you, in spite of your being a descendent of Nan̲n̲an̲, deserve to be approached, but....)

253. விழைவே கால மொழியிசைக் கிளவியென்று
அம்மூன் றென்ப தில்லைச் சொல்லே.

Viḻaivē kāla m-oḻi-y-icai-k kiḻavi-y-en̲ṟu
A-m-mūn̲ ṟ-en̲pa tillai-c col-l-ē.

The particle *til* denotes desire, time and something which is understood.

Ex.—Viḻaivu.

Pōr-arun-tittaṉ kāṇka til-l-amma (Puṟa. 50)
(I desire that *Tittaṉ* who cannot be met in battle see [him].)

Kālam.

Peṟṟāṅkū aṟika til-l-amma i-v-v-ūrē (Kuṟun- 14)
(Let the people of this village know at the time they get it.)

Oḻi-y-icai.

Varuka til-l-amma eñcēri
(Let him come to our quarters and....)

254. அச்சம் பயமிலி காலம் பெருமையென்று
அப்பா லுன்கே கொன்னைச் சொல்லே.

Accam payam--ili kālam perumai-y-eṉṟu
A-p-pā ṉāṉkē koṉṉai-c- col-l-ē.

The particle *koṉ* denotes fear, uselessness, time and greatness.

Ex.—Accam.

Koṉ-muṉai iravūr pōla (Kuṟun. 91)
(Like the village afraid of you.)

Payam-ili.

Ñāyiṟu koṉ viḷaṅkuti-y-āl vicumpiṉāṉ-ē (Puṟa. 374).
(Oh sun, what is the use of your shining in the sky ?)

Kālam

Koṉ-varal-vāṭai
(The wind knowing the time of your coming.)

Ciṟappū.

Koṉ-n-ūr tuñciṉum (Kuṟun. 138).
(Though the great village sleeps).

255. எச்சஞ் சிறப்பே யைய மெதிர்மறை
முற்றே யெண்ணே தெரிநிலை யாக்கமென்று
அப்பா லெட்டே யும்மைச் சொல்லே.

Eccañ cirappē y-aiya m-etir-marai
Murrē y-eṇṇē teri-nilai y-ākkam-enrù
A-p-pā l-eṭṭē y-ummai-c col-l-ē.

The particle *um* denotes the following eight:—incompletion, superiority, doubt, negation, completion, number, definiteness and that which is to come.

Ex.—Eccam.

Mannā-p *porulum* anna v-iyarrē (Col. 34).
(Even transient objects are of that nature)

Cirappù.

Kuravarum maruḷuṅ kunrattu-p paṭin
(Malaipaṭu. 275).
(If you go to the hill where even kuravas get terrified)

Aiyam.

Purappān pōlvatōr *matukaiyum* uṭaiyan
Nallārkaṭ ṭōnru *m-aṭakkamum* uṭaiyan (Kalit. 47).
(He seemed to have valour like protectors and modesty like great men).

Etirmarai.

Tanmai cuṭṭalum. urittena moḻipa (Col. 25).

Murrù.

Ra∴kā n-orrum pakara v-irutiyum
Mārai-k kiḷavi y-uḷappaṭa *mūnrum*
Nēra-t tōnrum palar-ari col-l-ē. (Col. 7).

En.

Ra∴kān *ōrrum* pakara v-*irutiyum* (Col. 7.)

Teri-nilai.

Ai-tēyn t-anru *pirai-y-um* anrù
Mai-tīrn t-anru *mati-y-um* anrù (Kalit. 55).

It is wonderfully lean, but is not crescent and it is devoid of stain and it is not moon.

Ākkam.

Ceppē vaḻiiyiṉum varai-nilai y-iṉṟē (Col. 15).

256. பிரிநிலை வினாவே யெதிர்மறை யொழியிசை
தெரிநிலைக் கிளவி சிறப்பொடு தொகைஇ
இருமூன் றென்ப வோகா ரம்மே.

Piri-nilai viṉā-v-ē y-etir-maṟai y-oḻi-y-icai
Teri-nilai-k kiḷavi ciṟappoṭu tokaii
Iru-mūṉ ṟ-eṉpa v-ōkā ram-m-ē.

The particle *ō* denotes the following six :–exclusion, question, negation, that which is left understood, definiteness and superiority.

Ex.—Piri-nilai.

Kānaṅ kār-eṉa-k kūṟiṉum *yāṉō* teṟēṉ avar poy vaḻaṅkalar. (Kuṟuṅ. 21)
(Even though the forest shows that it is winter, will I decide so since my lover will never prove a liar ?)

Viṉā.

Ariyavai-kūntaliṉ naṟiyavum *uḷa-v-ō.* (Kuṟun. 2)
(Is there anything which is more scented than the tresses of the lady-love ?)

Etir-maṟai.

Tāvā-vañciṉam uraittatu *nōyō* tōḻi niṉ-vayiṉāṉ-a. (Kuṟun. 36)
(Will his never-failing assertion become a source of trouble to you, oh friend ?)

Avaṉ iṅku paṇam *vāṅkavō* vantāṉ ?
(Did he come here to get money ? No; for something else)

Teri-nilai.

Tiru-makaḷō ?, allaḷ.
(Is sho Lakṣmī ? No)

Cirappu.

Kāṉaka-nāṭaṉai, nī-y-ō peruma. (Pura. 5)
(Oh great king, it is you that are the lord of forest region)

257. தேற்றம் வினாவே பிரிநிலை யெண்ணே
ஈற்றசை யிவ்வைந் தேகா ரம்மே.

Tērram viṉā-v-ē piri-nilai y-eṇ-ṇ-ē
Īrracai y-i-v-v-ain t-ēkā ram-m-ē.

The particle *ē* denotes the following five :–Certainty, question, exclusion, number and final expletive syllable.

Ex.—Tērram.

Marattirkum a∴tē tuṇai (Kuraḷ. 76)
(It is the only one that helps to avoid sinful acts)

Viṉā.

Yāṉē maruḷvēṉ (Kurun. 94)
(Will I get confused ?)

Piri-nilai.

Arattirk-ē aṉpu cārp-eṉpa (Kuraḷ 76).
(They say that love helps doing meritorious acts).

Eṇ.—

Kaṭi-y-eṉ kiḷavi
Varaiv-ē....kāpp-ē....(Col. 383).

Irracai.

Na∴kāṉ-orrē y-āṭūu-v-ari-col (Col. 5).

258. வினையே குறிப்பே யிசையே பண்பே
எண்ணே பெயரோ டவ்வறு கிளவியுங்
கண்ணிய நிலைத்தே யெனவென் கிளவி.

Viṉai-y-ē kurippē y-icai-y-ē paṇp-ē
Eṇ-ṇ-ē peyar-ō ṭ-a-v-v-aru kiḷavi-y-uṅ
Kaṇṇiya nilaittē y-eṉa-v-eṉ kiḷavi.

The particle *eṉa* denotes the following six :—verb, suggestion, sound, quality, number and noun.

Ex.—Viṉai.

Malai vāṉ koḷk-eṉa (Pura. 143).
(So that cloud may surround the mountain).

Kurippŭ.

Poḷ-ḷ-eṉa v-āṅkē puram vērār (Kuraḷ 487).

Icai.

Kal-l-eṉa-k kaviṉ-perra viḷavārru-p-patutta piṉ (Kalit. 5).

Paṇpŭ.

Takuti eṉa oṉru naṉrē (Kuraḷ 111).
(The one called impartiality is good).

Eṇ.

Nilaṉ eṉa nīr eṉa....
(Earth and water)

Peyar.

Aḻukkāru eṉa oru pāvi (Kuraḷ 166).
(A heinous thing called envy)

259. என்றென் கிளவியு மதனோ ரற்றே.

Eṉreṉ kiḷavi-y-u m-ataṉō r-arrē.

The particle *eṉrŭ* also is of the same nature.

Ex.—Viṉai.

Ilam eṉrŭ ve∴kutal ceyyār (Kuraḷ. 174).
(They do not covet other's property thinking that they are poor).

Kuṟippŭ.

Payir paca paca v-eṉṟu irukkum.

Icai.

Ol-l-eṉṟu olittatŭ.

Paṇpŭ.

Takuti eṉṟu oṉṟu iruppiṉ.
(If there is only impartiality)

Eṇ.

Aḷaviṉ eṇṇiṉ eṉṟā (Col. 72).
(In measure and number)

Peyar.

Meyyē uyir eṉṟu ā-y-īr-iyala (Tol. Eḻut. 104).

260. விழைவின் றில்லை தன்னிடத் தியலும்.

Viḻai-v-iṉ ṟillai taṉ-ṉ-iṭat t-iyalum.

The particle *til* when it denotes desire is used along with the verb of the first person.

261. தெளிவி னேயுஞ் சிறப்பி னோவும்
அளபி னெடுத்த விசைய வென்ப.

Teḷivi ṉ-ē-y-uñ ciṟappi ṉ-ō-v-um
Aḷapi ṉ-eṭutta v-icaiya v-eṉpa.

The particle *ē* denoting certainty and the particle *ō* denoting superiority may lengthen their mātras.

Ex.—Ēe y-i∴t-ottaṉ nāṇilaṉ (Kalit. 62).
(This one man is certainly devoid of shame)
Ōo katal-ē (Kalit. 144).
(What a sea !)

262. மற்றென் கிளவி வினைமாற் றசைநிலை
அப்பா லிரண்டென மொழிமனார் புலவர்.

Maṟṟ-eṉ kiḷavi viṉai-māṟ ṟ-acaīnilai
A-p-pā l-iraṇṭ-eṉa moḻimaṉār pulavar.

Learned men say that the particle *maṟṟu* denotes change of *viṉai* and expletion.

Ex.—Koṭuppatūuṅ koṭṭārkku-c cārvāy-maṟ ṟ-āṅkē
Eṭuppatūu m-ellā maḻai (Kuṟaḷ. 15).
(Rain not only unmakes but also makes the people in distress).
Atu maṟṟu avalaṅ koḷḷātu (Kuṟun. 12),
(It not being disheartened).

263. எற்றென் கிளவி யிறந்த பொருட்டே.
Eṟṟ-eṉ kiḷavi y-iṟanta poruṭṭē.

The particle *eṟṟu* denotes what is past.

Ex.—Eṟṟeṉ utampiṉ eḻiṉalam
(The beauty of my body is a thing of the past)

264. மற்றைய தென்னுங் கிளவி தானே
சுட்டுநிலை யொழிய வினங்குறித் தன்றே.

Maṟṟaiya t-eṉṉuṅ kiḷavi tāṉ-ē
Cuṭṭu-nilai y-oḻiya v-iṉaṅ-kuṟit t-aṉṟ-ē.

The particle *maṟṟaiyatu* denotes objects of the same class as those which have been excluded.

Note.—*Maṟṟaiyavar, maṟṟaiyār* etc. are nouns derived from *maṟṟaiyatu*.

Ex.—Aṟṟavar eṉpār avāvaṟṟār maṟṟaiyār
Aṟṟāka v-aṟṟa t-ilar. (Kuṟaḷ. 365)
(Those who are devoid of desire are said to be those devoid of next birth; others are not completely devoid of next birth.)
Talai-p-paṭṭār tīra-t tuṟantār mayaṅki
Valai-p-paṭṭār maṟṟai yavar. (Kuṟaḷ. 348)
(Those who have completely renounced (the pleasures of life) can get liberation and others are caught in the net of saṁsāra)

265. மன்றவென் கிளவி தேற்றஞ் செய்யும்.

Manṟa-v-eṉ kiḷavi tēṟṟañ ceyyum.

The particle *maṉṟa* denotes certainty.

Ex.—Iṇṭu-niṉ ṟōrkkun tōṉṟuñ ciṟu-varai
Ceṉṟu-niṉ ṟōrkkun tōṉṟu maṉṟa.

It will, certainly, be visible to those who stand here and to those who stand a little far-off from the limit.

266. தஞ்சக் கிளவி யெண்மை பொருட்டே.

Tañca-k kilavi y-enmai-p poruttē.

The particle *tañcam* denotes the state of being easy.

Ex.—Muracu-keḻu-tāya-t-t-araco tañcam. (Puṟa. 73)
(It is easy to give the sovereignty which came from the ancestors and which is provided with *muraja*.)

267. அந்தி லாங்க வசைநிலைக் கிளவியென்று
ஆயிர ண்டாகு மியற்கைத் தென்ப.

Anti l-āṅka v-acainilai-k kiḷavi-y-eṉṟu
Ā-y-ira nt-āku m-iyaṟkai-t t-eṉpa.

They say that the particle *antil* denotes 'that place' and is used as an expletive.

Ex.—Varum-ē cēyiḻai y-antiṟ koḻuṉaṟ kāṇiya. (Kuṟun. 293)
(The lady with fine arnaments comes there to see her lover)

Antiṟ kacciṉaṉ kaḻaliṉaṉ. (Akanā. 76)
(He is provided with *kaccu* and *kaḻal*)

268. கொல்லே யையம்.

Kol-l-ē y-aiyam.

The particle *kol* denotes doubt.

Ex—Neṭuntakai kaḷintamai y-aṟiyātū
Iṉṟum *varuṅ-kol* pāṇaratu kaṭumpē. (Puṟa. 264)
(I doubt that pāṇars and their followers may come even today without knowing the demise of the lord)

269. எல்லே யிலக்கம்.

El-l-ē y-ilakkam.

The particle *el* denotes brightness.

Ex.—El-vaḷai. (Puṟa. 24)
(Dazzling bracelet)

270. இயற்பெயர் முன்ன ராரைக் கிளவி
பலர்க்குரி யெழுத்தின் வினையொடு முடிமே.

Iyaṟ-peyar muṉṉa-r-ārai-k kiḷavi
Palar-k-k-uri y-eḻuttiṉ viṉaiyoṭu muṭim-ē.

The termination *ār* which is used in the verbs of *palarpāl* is used with *iyaṟ-peyar*.

Ex.—Cāttaṉār vantār; tāyar vantār.

Note 1.—Singular noun takes *ār* after it to show respect.

Note 2.—*Cēṉāvaraiyar, Nacciṉārkkiṉiyar* and *Teyvaccilaiyār* interpret this *sūtra* thus:—*Iyaṟpeyar* followed by *ār* takes a verb in *palarpāl.* But *Iḷampūraṇar* takes the meaning given above.

271. அசைநிலைக் கிளவி யாகுவழி யறிதல்.

Acai-nilai-k kiḷavi y-āku-vaḻi y-aṟitaḷ.

One should understand where it becomes an expletive.

Ex.—Peyari ṉ-ākiya tokai-y-um-ā ṟ-uḷa-v-ē (Col. 67)

272. ஏயுங் குரையு மிசைநிறை யசைநிலை
ஆயிரண் டாகு மியற்கைய வென்ப.

Ē-y-uṅ kurai-y-u m-icainiṟai y-acainilai
Ā-y-iraṇ ṭ-āku m-iyaṟkaiya v-eṉpa.

The particles *ē* and *kurai* are used both as euphonic particles and expletives.

Ex.—Ēe-y-i ∴ tottaṉ (Kalit. 61)
Ēe-y-eṉ colluka
Aḷitō tāṉē y-atu peṟal aruṅ kuraittē (Puṟa. 5)
Pal-kurai-t-tuṉpaṅkaḷ (Kuṟaḷ 1045)

Note.—*Iḷampūraṇar* interprets this *sūtra* thus. Ē and *kurai* are respectively used as euphonic particle and expletive. *Cēṉāvaraiyar* condemns him. *Nacciṉārkkiṉiyar* and *Teyvaccilaiyār* agree with *Cēṉāvaraiyar*.

273. மாவென் கிளவி வியங்கோ ளசைச்சொல்.
M-ā-v-eṉ kiḷavi viyaṅkō ḷ-acai-c-col.

The particle *mā* is used as an expletive with a *viyaṅkōḷ* verb.

Ex.—Puṟkai unka mā koṟkai yōṉ-ē.

274. மியாயிக மோமதி யிகுஞ்சின் னென்னும்
ஆவயி னாறு முன்னிலை யசைச்சொல்.
Miyā-y-ika mō-mati y-ikuñ-ciṉ ṉ-eṉṉum
Ā-vayi ṉ-āṟu muṉṉilai y-acai-c-col.

The following six *miyā, ika, mō, mati, ikum* and *ciṉ* are used as expletives with verbs of second person.

Ex.—Kēṇmiyā
Kaṇpaṉi yāṉṟ-ika
Kaṇṭatu moḻi-mō (Kuṟun. 2)
Viṭumati y-attai kaṭu-māṉ-ṟōṉṟal (Puṟa. 382)
Mellam pulampa kaṇṭikum
Naṭatti-ciṟ ciṟitē (Puṟa. 255)

275. அவற்றுள்
இகுமுஞ் சின்னு மேனை யிடத்தொடுந்
தகுநிலை யுடைய வென்மனார் புலவர்.
Avaṟṟuḷ
Ikum-uñ ciṉṉu m-ēṉai y-iṭattotuṉ
Taku-nilai y-uṭaiya v-eṉmaṉār pulavar

Learned men say that, of them, *ikum* and *ciṉ* are used with verbs of other persons also.

Ex.—Maḷḷar kaṇṭikum (Puṟa. 251)
(Kaṇṭikum = kaṇṭēm)
Pukaḻntiku mallarō peritē
(Pukaḻntikum = Pukaḻntār)
Kāṇku vanticiṉ (Puṟa. 17)
(Vanticiṉ = vantēṉ)
Pāṭiṉiyum....iḻai peṟṟiciṉ-ē (Puṟa. 11)
(Peṟṟiciṉ = Peṟṟāḷ)

276. அம்மகேட் பிக்கும்.
Amma-kēṭ pikkum.

The particle *amma* is used to invite the attention of the hearer.

Ex.—Iṉṉātu amma īṅkū (Puṟa. 42)

277. ஆங்க .வுரையசை.
Āṅka v-urai-y-acai.

The particle *āṅka* is used as an expletive.

Ex.—Āṅka-k kuyilum mayiluṅ kāṭṭi.

278. ஒப்பில் போலியு மப்பொருட் டாகும்.
Oppil pōliyu m-a-p-poruṭ ṭ-ākum.

The particle *pōli* not meaning resemblance is also used as an expletive.

Ex.—Avar vantār pōlum.

279. யாகா
பிறபிறக் கரோபோ மாதென வரூஉம்
ஆயேழ் சொல்லு மசைநிலைக் கிளவி.

Yā-kā
Piṟa-piṟak k-aṟō-pō māt-eṉa varū-um
Ā-y-ēḻ col-l-u m-acainilai-k kilavi.

The following seven *yā, kā, piṟa, piṟakkŭ, aṟō, pō, mātŭ* are used as expletives.

Ex.—Yā paṉṉiruvar māṇākkar uḷar Akattiyaṉārkkŭ
Ivaḷ ivaṭ kāṇṭikā (Kalit. 99)
Tāṉ piṟa-varicai y-aṟitaliṉ (Puṟa. 140)
Atu-piṟakkŭ
Nō-taka v-iruṅkuyil ālum-aṟō (Kalit. 33)
Vālāteṉ-pō
Viḷintaṉṟu mātava-t teḷinta eṉ-ṉeñc-ē (Naṟṟiṇai. 178)

280. ஆக வாக லென்ப தென்னும்
ஆவயின் மூன்றும் பிரிவி லசைநிலை.

Āka v-āka l-eṉpa t-eṉṉum
Ā-vayiṉ mūṉṟum piri-vi l-acainilai.

Āka, ākal and *eṉpatŭ* are doubled when they are expletives.

Note.—If one says *Cāttaṉ iṉṉāṉ* (*Cāttaṉ* is of that nature) and another says in reply *āka, āka* or *ākal ākal* it suggests either his disagreement or disregard. If he says in reply *eṉpatŭ eṉpatŭ*, it suggests the meaning 'well said' or "ill said". These particles are now obsolete.

281. ஈரள பிசைக்கு மிறுதியி லுயிரே
ஆயிய னிலையுங் காலத் தானும்
அளபெடை நிலையுங் காலத் தானும்
அளபெடை யின்றித் தான்வருங் காலையும்
உளவென மொழிப பொருள்வேறு படுதல்
குறிப்பி னிசையா னெறிப்படத் தோன்றும்.

Īraḷa p-icai-kku m-iṟutiyi l-uyirē
Ā-y-iya ṉilaiyuṅ kāla-t t-āṉum
Aḷapeṭai nilaiyuṅ kāla-t t-āṉum
Aḷapeṭai y-iṉṟi-t tāṉ-varuṅ kālaiyum
Uḷa-v-eṉa moḻipa poruḷ-vēṟu paṭutal
Kuṟippi ṉ-icaiyā ṉeṟippaṭa-t tōṉṟum.

They say that the vowel *au* which has two *mātras* and which has been said that it cannot be final has difference in meaning when it is doubled as said in the previous *sūtra* or lengthens its *mātṛa* and is used alone. Its meaning has to be determined by the difference in the tone of the speaker.

Note 1.—The meanings denoted are superiority, disagreement etc. In modern days *ō* is used instead.

Note 2.—*Naccinārkkiniyar* takes *kau* and *vau* as *īraḷapicaik-kum iṛutiyiluyir* and *Teyvaccilaiyār* takes all long vowels except *ā*.

282. நன்றீற் றேயு மன்றீற் றேயும்
அந்தீற் றோவு மன்னீற் றோவும்
அன்ன பிறவுங் குறிப்பொடு கொள்ளும்.

Nanṟīṟ ṟē-y-u m-anṟīṟ ṟē-y-um
A-ntīṟ ṟō-v-u m-annīṟ ṟō-v-um
Anna piṟa-v-uṅ kuṟippoṭu koḷḷum.

The particles *nanṟē*, *anṟē*, *antō* and *annō* and those of the same nature denote different meanings through the difference in tone.

Note.—*Cēnāvaraiyar* thinks that *anṟē* and *nanṟē* are doubled and the other two are optionally doubled, while *Teyvaccilaiyār* thinks that they may be used singly.

283. எச்ச வும்மையு மெதிர்மறை யும்மையுந்
தத்தமுண் மயங்கு முடனிலை யிலவே.

Ecca v-ummaiyu m-etirmaṟai y-ummaiyun
Tattamuṇ mayaṅku m-uṭanilai y-ila-v-ē.

The particle *um* denoting *eccam* and that denoting *etir-maṟai* are not used together in a sentence.

Ex.—One cannot use the sentence Cāttan vantān, Koṟṟanum varal-uriyan.

Note.—*Naccinārkkiniyar* interprets this *sūtra* thus:—*Ecca-v-ummai* and *etirmaṟaiyummai* can be used together, but they cannot qualify verbs of the same nature.

284. எஞ்சுபொருட் கிளவி செஞ்சொ லாயிற்
பிற்படக் கிளவார் முற்படக் கிளத்தல்.

Eñcu-poruṭ kiḷavi ceñ-co l-āyiṟ
Piṟ-paṭa-k kiḷavār muṟ-paṭa-k kiḷattal.

If one of the words connected by *and* and is devoid of the particle *um*, it may be used as the former member and not as the latter member.

Ex.—Cāttaṉ vantāṉ, Koṟṟaṉum vantāṉ.

Note.—*Ceñcol* and *ummai-y-il-col* are synonyms.

285. முற்றிய வும்மைத் தொகைச்சொன் மருங்கின்
எச்சக் கிளவி யுரித்து மாகும்.

Muṟṟiya v-ummai-t tokai-c-coṉ maruṅkiṉ
Ecca-k kiḷavi y-urittu m-ākum.

The particle *um* denoting completion used after a word denoting number may also denote *eccam*.

Ex.—If one says 'pattuṅ koṭāl' (do not give all the ten), it may mean that he may give less than ten.

286. ஈற்றுநின் றிசைக்கு மேயெ னிறுதி
கூற்றுவயி னோரள பாகலு முரித்தே.

Īṟṟu-niṉ ṟ-icaikku m-ē-y-e ṉ-iṟuti
Kūṟṟu-vayi ṉ-ōraḷa p-ākalu m-urittē.

Ē used at the end of a stanza may have also one *mātrā*.

Ex.—Kaṭal-pōṟ ṟōṉṟala kāṭiṟan tōrē (Akanā. 1)

287. உம்மை யெண்ணு மெனவெ னெண்ணுந்
தம்வயிற் றொகுதி கடப்பா டிலவே.

Ummai y-eṇṇu m-eṉa-v-e ṉ-eṇṇun
Tam-vayiṟ ṟokuti kaṭappā ṭ-ila-v-ē.

The particles *um* and *eṉa* denoting number may also be followed by a word denoting number.

Ex.—Uyartiṇai-k k-urimaiyu m-a∴ṟiṇai-k k-urimaiyum
Ā-y-iru tiṇaikkum ō r-aṉṉa v-urimaiyum (Col. 160)
Nilaṉ-eṉa nīr-eṉa-t tī-y-eṉa vaḷi-y-eṉa nāṉkum.

288. எண்ணே கார மிடையிட்டுக் கொளினும்
எண்ணுக்குறித் தியலு மென்மனார் புலவர்.

Eṇ-ṇ-ē kāra m-iṭai-y-iṭṭu-k koḷiṉum
Eṇṇu-k-kuṟit t-iyalu m-eṉmaṉār pulavar.

Learned men say that *ē* denoting number, though not used incessantly but used at intervals, may be taken to denote number.

Ex.—Malai-nilam pū-v-ē tulā-k-kōl-eṉ ṟiṉṉar.

289. உம்மை தொக்க வெனாவென் கிளவியும்
ஆவீ றாகிய வென்றென் கிளவியும்
ஆயிரு கிளவியு மெண்ணுவழிப் பட்டன.

Ummai tokka v-eṉā-v-eṉ kiḷaviyum
Ā-vī ṟ-ākiya v-eṉṟeṉ kiḷaviyum
Ā-y-iru kiḷaviyu m-eṇṇu-vaḻi-p paṭṭaṉa.

The particles *eṉavum* and *eṉṟum* are used without *um* to denote number.

Ty.—Nilan-eṉā nīr-eṉā
Nilan-eṉṟā nīr-eṉṟā.

290. அவற்றின் வரூஉ மெண்ணி னிறுதியும்
பெயர்க்குரி மரபிற் செவ்வெ ணிறுதியும்
ஏயி னாகிய வெண்ணி னிறுதியும்
யாவயின் வரினுந் தொகையின் றியலா.

Avaṟṟiṉ varūu m-eṇṇi ṉ-iṟuti-y-um
Peyar-k-k-uri marapiṟ cevve ṇ-iṟuti-y-um
Ē-y-i ṉ-ākiya v-eṇṇi ṉ-iṟuti-y-um
Yā-vayiṉ variṉun tokai-y-iṉ ṟ-iyalā

Eṉā, eṉṟā, cevveṉ and *ē* denoting number are not used without being followed by a word denoting number.

Ex.—Nilaṉ-eṉā nīr-eṉā v-iraṇṭum
Nilaṉ-eṉṟā nīr-eṉṟā v-iraṇṭum
Nila-nīr-eṉa v-iraṇṭum
Nilaṉ-ē nīr-ē y-eṉa v-iraṇṭum.

291. உம்மை யெண்ணி னுருபுதொகல் வரையார்.

Ummai y-eṇṇi ṉ-urupu-tokal variyār.

They do not prevent the elision of *um*.

Ex.—Kuṉṟi kōpaṅ koṭi-viṭu pavaḷam
Oṇ-ceṅ kāntaḷ okku niṉṉiṟam.
(Your color resembles kuṉṟi, kōpam, pavaḷam and red kāntaḷ).

292. உம்முந் தாகு மிடனுமா ருண்டே.

Um-m-un t-āku m-iṭaṉum-ā r-uṇṭ-ē.

The particle *um* in *ceyyum* is also changed to *untu* in certain places.

Ex.—Maintar el-vaḷai-makaḷir talai-k-kai tarūuntu. (Puṟa. 24)
(Men give their first hand to women with dazzling bracelets).

Note.—This modification appears both in the *peyar-eccam ceyyum* and the finite verb *ceyyum*, since the author has stated *um* without mentioning this or that. *Cf.* note on the *sūtra 222.* Hence the statements "*i-t-tiripu peyar-eccattiṟku īṟāya vaḻi eṉpatu karuti-p-pōlum*" in the *Cēṉāvaraiyam* and "*iṭaṉumār uṇṭē eṉṟataṉāṉ i-t-tiripu peyar-eccattiṟkē koḷka*" in the *Nacciṉārk-kiṉiyam* are interpolations.

293. வினையொடு நிலையினு மெண்ணுநிலை திரியா
நினையல் வேண்டு மவற்றவற் றியல்பே.

Viṉai-y-oṭu nilaiyiṉu m-eṇṇu-nilai tiriyā
Niṉaiyal vēṇṭu m-avaṟṟavaṟ ṟ-iyalp-ē.

It should be remembered that the particles used in the sense of *and* do not change their nature even when they are used with verbs.

Ex.—Caman *tāṅkavum*...... mā *tāṅkavum* .cāpa-nōṉ-ñāṉ vaṭu-k-koḷa *vaḷaṅkavum*...... (Puṟa. 14).

Note.—*Cēṉāvaraiyar* says that the word *niṉaiyal vēṇṭum* in the *sūtra* is unnecessary and hence suggests that such a state of things happens only in the *viṉai-y-eccam* and not in the *finite verb* or the *peyar-eccam*.

294. என்று மெனவு மொடுவுந் தோன்றி
ஒன்றுவழி யுடைய வெண்ணினுட் பிரிந்தே.

Eṉṟu m-eṉa v-u m-oṭu-v-un tōṉṟi
Oṉṟu-vaḻi y-uṭaiya v-eṇṇiṉuṭ pirint-ē.

The particles *eṉṟu*, *eṉa* and *oṭu* though used once may be taken along with others when they are used in the sense of *and*.

Ex.—Viṉai pakai y-eṉṟu iraṇṭiṉ eccam (Kuṟaḷ. 674).
Kaṇṇimai noṭi y-eṉa (Tol. Eḻut. 7).
Poruḷ karuvi kālam viṉai-y-iṭaṉōṭu aintum
(Kuṟaḷ. 675).

295. அவ்வச் சொல்லிற் கவையவை பொருளென
மெய்பெறக் கிளந்த வியல வாயினும்
வினையொடும் பெயரொடு நினையத் தோன்றித்
திரிந்துவேறு படினுந் தெரிந்தனர் கொளலே.

A-v-v-a-c collir k-avai-y-avai poruḷ-eṉa
Mey-peṟa-k kiḷanta v-iyala v-āyiṉum
Viṉai-y-oṭum peyaroṭu niṉaya-t tōṉṟi-t
Tirintu-vēṟu paṭiṉum terintaṉar koḷal-ē.*

This *sūtra* reveals not only the modesty of the author, but also the vastness of the range of Tamil Literature in his time.

Learned men should take such meanings not specified here but suggested in particular combinations with nouns and verbs, even though it has been clearly shown that each particle denotes particular meanings.

Ex.—Niṟ ṟakaikkunar *yār-ō* (Akanā. 46)
(Here *ō* is *iṟṟicai*)

Ōrka *mā* tōḻiyavar. (Akanā. 273)
(Here *mā* is *muṉṉilai-y-acai-c-col*)

296. கிளந்த வல்ல வேறுபிற தோன்றினுங்
கிளந்தவற் றியலா னுணர்ந்தனர் கொளலே.

Kiḷanta v-alla vēṟu-piṟa tōṉṟiṉuṅ
Kiḷantavaṟ ṟiyalā ṉ-uṇarntaṉar koḷal-ē.*

Learned men will have to take, in the light of what has been mentioned, other particles not mentioned here which come to their notice.

Ex.—Kuṉṟu-*toṟu* m-āṭal. (Tirumurukā. 217)
(Here *toṟu* means *wherever*)

Paṇiyum *ām* eṉṟum perumai. (Kuṟal. 928)
(Here *ām* is expletive)

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* This *sūtra* is also reveals not only the modesty of the author but also the vastness of the range of Tamil Literature in his time.

viii. *Uri-y-iyal.*

297. உரிச்சொற் கிளவி விரிக்குங் காலை
இசையினுங் குறிப்பினும் பண்பினுந் தோன்றிப்
பெயரினும் வினையினு மெய்தடு மாறி
[1] ஒருசொற் பலபொருட் குரிமை தோன்றினும்
[2] பலசொல் லொருபொருட் குரிமை தோன்றினும்
பயிலாத வற்றைப் பயின்றவை சார்த்தித்
தத்த மரபிற் சென்றுநிலை மருங்கின்
எச்சொல் லாயினும் பொருள்வேறு கிளத்தல்.

Uri-c-coṟ kiḷavi virikkuṅ kālai
Icaiyiṉu-ṅ kuṟippiṉ-um paṇpiṉ-un tōṉṟi-p
Peyariṉ-um viṉaiyiṉ-u mey-taṭu māṟi
Oru-coṟ pala-poruṭ k-urimai tōṉṟiṉum
Pala-col l-oru-poruṭ k-urimai tōṉṟiṉum
Payilāta vaṟṟai-p payiṉṟavai cārtti-t
Tatta marapiṟ ceṉṟu-nilai maruṅkiṉ
Ē-c-col l-āyiṉum poruḷ-vēṟu kiḷattal.

Uri-c-col, when classified in detail, denotes sound, suggestion or quality and has its form modified both in nouns and verbs; one of them may have many meanings or many of them may have one meaning; one should give, from usage, the meaning of that which is not frequently used through another which is frequently used.

Note 1.—All the commentators think that this *sūtra* deals with the definition of *uriccol.* If so, the *sūtrakāra* would not have given expression to all the lines except the first two in the *sūtra.* Hence this *sūtra* may be taken to deal only with its classification.

1. *Cf. Aṉēkārthāni ēkaśabdāni.* (Yāska's Nirukta 4, 2)
2. *Cf. Ekārtham anēkaśabdam.* (ibid. 4. 1)

Its definition is patent from the name *uriccol* which means (the prominent part of a word.) *Teyvaccilaiyār* clearly expresses that *uriccol* in Tamil and *dhātu* in Sanskrit are synonymous. Since, according to it, we have to take the view of *Śākaṭāyana* that all words are derivable from roots, it is better to take *uriccol* to refer the basic part of a noun or a verb; for it is not possible to derive *all* words from roots as in the opinion of *Gārgya. Teyvaccilaiyār* rightly points out that *uriccol* cannot be used separately except in combination with *iṭaiccol*, noun, or verb since *Tolkappiyaṉār* himself states at the end of the *Eḻuttatikārum* in the last but one *sūtra* (*482*) that it is *kuṟai-c-coṟ-kiḷavi.*

Note 2.—It is worth noting that the plan adopted in the *Uriyiyal* here and that in *Yāska's Nirukta* are similar:—First the list of synonymous words is given and then the list of words which bear more than one meaning is given.

Note 3.—This *iyal* deals only with the meanings of roots which were not easily understood at the time of *Tolkāppiyṉār* and hence it is not directly connected with the morphological or the syntactical portion of grammar.

298. வெளிப்படு சொல்லே[1] கிளத்தல் வேண்டா
வெளிப்பட வாரா வுரிச்சொன்[2] மேன.

Veḷi-p-paṭu col-l-ē kiḷattal vēṇṭā
Veḷi-p-paṭa vāra v-uriccoṉ mēṉa.

It is not necessary to give the meaning of roots easily known and it is necessary to give below the meaning of roots not easily known.

299. அவைதாம்
[3]உறுதவ நனியென வரூஉ மூன்றும்
மிகுதி செய்யும் பொருள வென்ப.

1. *Yatra svarasaṁskārāu samarthāu prādeśikēna guṇēna anvitāu syātām saṁvijñātāni tāni.* (ibid. 1, 4)
2. *Anavagalasaṁskārān nigamān.* (ibid.)
3. *Uru tuvi puru....iti dvādaśa bahunāmāni* (ibid. 3, 1)

Avaitām
Uṟu-tava naṉi-y-eṉa varūu mūṉṟum
Mikuti ceyyum poruḷa v-eṉpa.

They are the three roots *uṟu, tava* and *naṉi* which mean *much* or *many.*

Ex.—Taṉ-ṉ-uṟu-viḻumam kaḷaiñarō v-ilaḷ-ē. (Kuṟun. 397)
(She has none to ward off her great uneasiness.)

Iyātu vīyum uyir tava-p-pala-v-ē (Puṟa. 235)
(There are very many lives who die without giving anything)

Naṉi varuntiṉai (Aka. 19)
(You suffered much)

Note.—*Avai-tām* has to be taken along with the following *sūtras.*

300. உருவுட் காகும் புரையுயர் பாகும்.

Uru-v-uṭ k-ākum purai-y-uyar p-ākum.

Uru means *dread* and *purai* means *greatness.*

Ex.—Uru-keḻu-muracam (Puṟa. 50)
(Muraja which inspires dread)

Nī y-aḷantu aṟiti niṉ puraimai (Puṟa. 36)
(You are able to gauge your greatness)

Note.—*Teyvaccilaiyār* reads this as two *sūtras.*

301. குருவுங் கெழுவு நிறனா கும்மே.

Kuru-v-uṅ keḻuvu niṟaṉā kum-m-ē.

Kuru and *keḻu* denote *colour.*

Ex.—Kuru-maṇi-t-tāli.
(Tāli with coloured beads)

Ceṅkēḻ-meṉ-koṭi. (Aka. 80)
(Red-coloured slender creeper)

302. 'செல்ல லின்னா லின்னா மையே.

Cella l-inna l-innā mai-y-ē.

Ex.—Meṉ-ṟōḷ nekiḻtta cellal. (Kuṟun. 111)
(The distress which emaciated the slender shoulders)

Veyil puṟan-tarūum-innal-iyakkattů. (Malaipaṭu. 374)
(In the way where sunshine wards off distress)

303. மல்லல் வளனே.

Mallal vaḷaṉ-ē.

Mallal means *fertility.*

Ex.—Mallaṉ-mūtūr-vaya-vēntē. (Puṟa. 18)
(Oh valourous king of the fertile old city)

304. ஏபெற் றாகும்.

Ē-peṟ ṟ-ākum.

Ē means *abundance.*

Ex.—Ē-kal-l-aṭukkam. (Naṟṟiṇai, 116)
(Heap of abundant stones)

Note.—Iḷampūraṇar and *Naccinārkkiniyar* have taken the above two *sūtras* as one, which does not seem to be proper.

305. உகப்பே யுயர்த லுவப்பே யுவகை.

Ukappē y-uyarta l-uvappē y-uvakai.

Ukappů means ***height*** and ***uvappů*** means ***delight.***

Ex.—Nārai...... alku-vicumpu ukantů (Puṟa. 209)
(The crane having flown high to the sky where it resided)

Iruvar-neñcamum uvappa. (Puṟa. 159)
(So that the hearts of both may rejoice)

Note—*Teyvaccilaiyār* reads this *sūtra* as two *sūtras*, which seems to be proper.

306. பயப்பே பயனும்.

Payappē payan-ām.

Payappŭ means *fruit* or *profit.*

Ex.—Payavā-k-kaḷar-aṉaiyar kallātavar. (Kuṟaḷ 406)
(The illiterate are like the barren tract of land which does not give any fruit)

Note.—The Skt. *phala* is related to Tamil *paḻam*, *payam* and *payaṉ*.

307. பசப்புநிற னாகும்.

Pacappu-niṟa ṉ-ākum.

Pacappŭ denotes *sallow complexion.*

Ex.—Taṅkutaṟk-uriyataṉṟŭ...... pāya-pacappē.
(The spreading sallow complexion does not deserve to remain)

308. இயைபே புணர்ச்சி.

Iyaipē puṇarcci.

Iyaipŭ means *uniting.*

309. இசைப்பிசை யாகும்.

Icaipp-icai y-ākum.

Icaippŭ denotes *sound.*

Ex.—Mā-k-kiṇai...... icaii. (Puṟa. 374)
(The big drum having sounded)

310. அலமர றெருமர லாயிரண்டுஞ் சுழற்சி.

Alamara ṟeṟumara l-ā-y-iraṇṭuñ cuḻaṟci.

Alamaral and *terumaral* mean *reeling*.

Ex.—Alamarum eṉ tōḻi. (Kalit. 45)
(My friend is bewildered)

Avarum...... terumantu* cāyttār talai. (Kalit. 39)
(Even they felt bewildered and then turned down their heads signifying consent)

311. மழவுங் குழவு மிளமைப் பொருள.

Maḻa and *kuḻa* mean *infancy*.

Ex.—Maḻa-kaḷiṟu. (Puṟa. 38)
(Young elephant)

Kuḻa-k-kaṉṟu (Puṟa. 103)
(Young calf)

312. சீர்த்தி மிகுபுகழ்.

Cīrtti miku-pukaḻ.

Cīrtti means *great fame*.

Ex.—Aruñ-cīrtti...... vēḷvi muṟṟi. (Puṟa. 15)
(Having finished the sacrifice of very great fame)

313. மாலை யியல்பே.

Mālai y-iyalp-ē.

Mālai means *nature*.

Ex.—Avaṉ-mūtūr-mālai. (Malaipaṭu. 93)
(The nature of his old city)

314. கூர்ப்புங் கழிவு முள்ளது சிறக்கும்.

Kūrppu-ṅ kaḻivu m-uḷḷatu ciṟakkum.

Note that *r* of *terumaraḷ* is dropped in *terumantu*. The same might have been the case in *vantu*.

Kūrppu and *kaḻivu* mean *superiority.*

Ex.—Kūr-il-āṇmai. (Puṟa. 75)
(Manliness not of superidr quality)

Kaḻi-kaṇṇōṭṭam. (Patiṟṟu. 22)
(Mercy of superior quality)

315. கதழ்வுந் துனைவும் விரைவின் பொருள.

Kataḻvu-n tuṉai-v-um viraiviṉ poruḷa.

Kataḻvu and *tuṉaivu* mean *hastiness* or *quickness.*

Ex.—Kataḻ-vīḻ-aruvi. (Kuṟun. 134)
(The streamlet which falls with great speed)

Tuṉai-pari. (Kuṟun. 316)
(Quick pace)

316. அதிர்வும் விதிர்ப்பு நடுக்கஞ் செய்யும்.

Atirvum vitirppu naṭukkañ ceyyum.

Atirvu and *vitirppu* mean *shaking* or *trembling.*

Ex.—Atira varuvatōr nōy (Kuṟal. 429)
(A disease causing trembling)

Vitirppuṟa v-aṟiyā v-ēma-k-kāppiṉai (Puṟa. 20)
(You protect yourself with fort etc. which has made you not acquainted with tremor)

Note.—*Cēṉāvariyar* gives *atiḻvu* as an alternate reading for *atirvu.*

317. வார்தல் போக லொழுகன் மூன்றும்
நேர்பு நெடுமையுஞ் செய்யும் பொருள.

Vārtal pōka l-oḻukaṉ mūṉṟum
Nērpu neṭumai-y-uñ ceyyum poruḷa.

Vārtal, pōkal and *oḻukal* mean *the state of being straight and long.*

Ex.—Vārntilanku-vai-y-eyirru-c-cinmoḻi-y-arivai (Kuṟun. 14)

(Lady-love of a few words with her sharp teeth set straight)

Vār-kōl (Kuṟun. 335)
(Long arrow)

Narampiṟ kēḷvi pōkiya ...toṭaiyal (Porunar. 18)
(Succession of sounds of strings which were straight)

Kaḷḷi pōkiya kaḷar (Puṟa. 237)
(Barren land where the kaḷḷi creeper has grown long)

Oḻukiya vakai-y-amai-y-akaḷam (Ciṟupāṇ 224)
(Body of the lute which was straight)

Māl-varai y-oḻukiya vāḻai (Ciṟupāṇ. 21)
(Plantains which grew high in great mountains)

318. தீர்தலுந் தீர்த்தலும் விடற்பொருட் டாகும்.

Tīrtal-un tīrttal-um viṭaṟ-poruṭ ṭ-ākum.

Tīrtal and *tīrttal* mean *separation*.

Ex.—Ciṟutalai-p-piṇaiyiṉ tīrnta neṟi-kōṭ-ṭ-iralai (Kuṟun. 183)
(Male deer wlth straight horns which separated itself from the female deer with small head)

Note 1.—*Cēṉāvaraiyar* says thut *tīrttal* is not *piṟaviṉai* but only *taṉviṉai*, while *Teyvaccilaiyār* says that it is the former. Since *Tolkāppiyaṉār* has not given a list of *piṟaviṉai*, *Cēṉāvaraiyar's* opinion seems to be sound.

Note 2.—The word *viṭaṟ-poruṭṭu*, since it is singular, has to be taken once with *tīrtal* and once with *tīrttal*.

319. கெடவரல் பண்ணை யாயிரண்டும் விளையாட்டு.

Keṭavaral paṇṇai y-āy-iraṇṭum viḷaiyāṭṭu.

Keṭavaral and *paṇṇai* both mean *play*.

320. தடவுங் கயவு நளியும் பெருமை.

Taṭa-v-uṅ kaya-v-u naḷi-y-um perumai.

Taṭa, kaya and *naḷi* mean *greatness* or *bigness.*

Ex.—Taṭa-k-kai (Puṟa. 14)
(Big hands)

Kaya-vāy-p-peruṅkai-yāṉai (Aka. 118)
(Elephant having big mouth and trunk)

Naḷi-kaṭal (Puṟa. 26)
(Big sea)

321. அவற்றுள்
தடவென் கிளவி கோட்டமுஞ் செய்யும்.

Avaṟṟuḷ
Taṭa-v-eṉ kiḷavi kōṭṭam-uñ ceyyum.

Of them the word *taṭa* may also mean *curvedness.*

Ex.—Taṭavaral koṇṭa....viṟali (Puṟa. 135)
(*Viṟali* with bent body)

322. கயவென் கிளவி மென்மையு மாகும்.

Kaya-v-eṉ kiḷavi meṉmaiy-u m-ākum.

The word *kaya* may also mean *tenderness.*

Ex.—Kayan-talai-k-kuḻavi (Kuṟun. 394)
(Calf with tender head)

323. நளியென் கிளவி செறிவு மாகும்.

Naḷi-y-eṉ kiḷavi ceṟivu m-ākum.

The word *naḷi* may also mean *denseness.*

Ex.—Naḷi-y-iru-munnīr (Puṟa. 66)
(This sea full of water)

Note.—*Teyvaccilaiyār* reads the above three *sūtras* as one.

324. பழுதுபய மின்றே.

Palutu-paya m-inṟē.

Palutu means *uselessness.*

Ex.—Palutanṟu amma i-v-v-ā-y-ilai-tuṇivē (Kuṟun. 366)
(The determination of this lady with fine ornaments is not useless)

325. சாயன் மென்மை.

Cāyaṉ meṉmai.

Cāyal means *weakness* or *tenderness.*

Ex.—Taṉṉiṉum peruñ-cāyal-ar (Puṟa. 262)
(They are much weaker than he)

326. முழுதென் கிளவி யெஞ்சாப் பொருட்டே.

Mulut-eṉ kiḷavi y-eñcā-p poruṭṭē.

The word *mulutu* means *completeness.*

Ex.—Mulututan viḷainta veṇṇel (Kuṟun. 216)
(The white paddy which yielded fully)

327. வம்புநிலை யின்மை.

Vampu-nilai y-iṉmai.

Vampu means *transitoriness* or *insecurity.*

Ex.—Vampu-maḷḷar (Puṟa. 79)
(Warriors whose life was insecure)

328. மாதர் காதல்.

Mātar kātal.

Mātar means *desire* or *love.*

Ex.—Mātar-nōkkŭ (Akanā. 130)
(Amorous look)

329. நம்பு மேவு நசையா கும்மே.

Nampu mēvu nacai-y-ā kum-m-ē.

Nampu and *mēvu* mean *desire.*

Ex.—Nin-n-icai nampi (Pura. 136)
(Having desired your fame)

Kollai mēvalai (Pura. 7)
(You desire plunder)

330. ஓய்த லாய்த னிழத்தல் சாஅய்
ஆவயி னான்கு முள்ளத னுணுக்கம்.

Ōyta l-āyta nilattal cāay
Ā-vayi nānku m-ullata nuṇukkam.

Ōytal, āytal, nilattal and *cāy,* all the four, mean *decrease. emaciation* or *fatigue.*

Ex.—Kaiyuṅ kālum ōyvana v-aluṅka (Kurun. 383)
(Hands and feet paining on account of fatigue)

Pāyntu āynta tānai (Kalit. 96)
(Army which got fatigued on account of onslaught)

Nilatta yānai (Maturaik. 303)
(Fatigued elephants)

Aruntolil cāyā-k karuṅkai-y-oḷvāṭ-perum-peyar-valuti (Pura. 3)

(Oh lord of the Pandyan kingdom with long fame, dazzling sword and black hand which did not lag behind to do the valorous deed)

331. புலம்பே தனிமை.

Pulampē tanimai.

Pulampu means *loneliness.*

Ex.—Pulampoṭu varunti (Neṭunal. 5)
(Having suffered on account of loneliness)

332. துவன்றுநிறை வாகும்.

Tuvaṉṟu-niṟai v-ākum.

Tuvaṉṟŭ means *fulness.*

Ex.—Akaṉ-kaṭ-pāṟai-t tuvaṉṟi (Malaipaṭu. 276)
(Having assembled in full on the wide rocks)

333. முரஞ்சல் முதிர்வே.

Murañcaṉ mutirvē.

Murañcal means *maturity.*

Ex. Murañcu koṇṭu iṟaiñciṉa v-alaṅku-ciṉai-p-palavē (Malaipaṭu. 144)
(The jack trees with moving branches bent down with ripe fruits)

334. வெம்மை வேண்டல்.

Vemmai vēṇṭal.

Vemmai means *desire.*

Ex.—Viṟal-veñ-cēy (Puṟa. 22)
(Oh lord eager of victory)

335. பொற்பே பொலிவு.

Poṟpē polivu.

Poṟpu means *magnificence.*

Ex.—Peru-varai-y-aṭukkam poṟpa (Naṟṟiṇai. 34)
(So that the chain of big mountains may look magnificent)

336. வறிதுசிறி தாகும்.

Vaṟitu-ciṟi t-ākum.

Vaṟitŭ means *smallness.*

Ex.—Vaṟitu vaṭakku iṟañciya. (Patiṟ. 24)
(Who stayed in the north for a short time)

337. எற்ற நினைவுந் துணிவு மாகும்.

Ēṟṟa niṉaivun tuṇivu m-ākum.

Ēṟṟam means *remembrance* and *determination.*

Ex.—Cērppaṉ koṭumai y-ēṟṟi. (Kuṟun. 145)
(Having remembered the hashness of the chief of the maritime tract)
Yāṉ ēṟṟam-illātēṉ.
(I have no determination)

338. பிணையும் பேணும் பெட்பின் பொருள.

Piṇai-y-um pēṇ um peṭpiṉ poruḷa.

Piṇai and *pēṇ* mean *love, desire* or *regard.*

Ex.—Arum-piṇai y-āṟṟi.
(Having discarded his great desire)
Amarar-p pēṇi. (Puṟa. 99)
(Having worshipped dēvas)

339. பணையே பிழைத்தல் பெருப்பு மாகும்.

Paṇai-y-ē piḻaittal peruppu m-ākum.

Paṇai means *escaping* or *becoming stout.*

Ex.—Paṇaitta pakaḻi. (Naṟṟiṇai. 165)
(The arrow which missed the aim)
Paṇai-t-tōḷ. (Akanā. 1)
(Shoulders which were being stout)

340. படரே யுள்ளல் செலவு மாகும்.

Paṭar-ē y-uḷḷal celavu m-ākum.

Paṭar means *thinking* and *going.*

Ex.—Vaḷḷiyōr-p paṭarntù. (Pura. 47)
(Having thought of the strong)

Karavai kaṉru-vayiṉ paṭara. (Kurun. 108)
(The cow going towards the calf)

341. பையுளுஞ் சிறுமையும் நோயின் பொருள.

Paiyuḷ-uñ cirumai-y-u nōyiṉ poruḷa.

Paiyuḷ and *cirumai* mean *sickness.*

Ex.—Paiyuṇ mālai. (Kurun. 172)
(Evening which gives pain)

Cirumai y-urupa cey-p-ari y-alarē.
(Those who do not know how to do will suffer)

342. எய்யா மையே யறியா மையே.

Eyyā mai-y-ē y-ariyā mai-y-ē.

Eyyāmai means *avidyā* or *incorrect knowledge.*

Ex.—Eyyā maiyalai. (Kuriñci. 8)
(You have ignorance on account of imperfect knowledge)

Note.—*Cēṉāvaraiyar* equates *eyyāmai* with *avidyā* and hence states that it does not give a negative sense. Besides he mentions that the form *eyttal* was not found in Classics. But *Nacciṉārkkiṉiyar* quotes a sentence *Eyttu nir-c-cilampiṉ kurai-mēkalai* where *eyttu* was used and hence differs from the opinion of *Cēṉāvaraiyar.*

343. நன்றுபெரி தாகும்.

Naṉru-peri t-ākum.

Naṉrù means *greatness.*

Ex.—Naṉru melliya peruma (Pura. 12)
(Oh great king, even the great became small.)

344. தாவே வலியும் வருத்தமு மாகும்.

Tāvē vali-y-um varuttam-u m-ākum.

Tāvu means *strength* and *pain* or *distress.*

Ex.—Tāviṉaṉ-poṉ (Puṟa. 152)
(Gold which is not strong).
Karuṅ-kaṭ-ṭā-k-kalai (Kuṟuṅ. 69)
(Monkey with black eyes in distress)

345. தெவுக்கொளற் பொருட்டே.

Tevu-k-koḷaṟ poruṭṭē.

Tevu means *taking.*

Ex.—Nīr-t tevu-nirai-t toḻuvar (Maturaik. 89)
(Crowds of workmen taking water)

Note.—This *sūtra* is read by *Iḷampūraṇar* between the *sūtras* "*Naṉṟuperi tākum*" and "*tāvē valiyum ......*".

346. தெவ்வுப்பகை யாகும்.

Tevvu-p-p-pakai y-ākum.

Tevvu denotes *enmity.*

Ex.—Tevvar (Puṟa. 6)
(Foes).

347. விறப்பு முறப்பும் வெறுப்புஞ் செறிவே.

Viṟappu m-uṟappum veṟuppu-ñ ceṟivē.

Viṟappu, uṟappu and *veṟuppu* mean *denseness.*

Ex.—Ulakkai-pāṭu viṟantu ayala (Perumpāṇ. 226)
(The noise of the pestle increasing).
Uṟanta v-iñci
(Ginger which was dense).

Urai cela varutta avan (Malaipaṭu. 93)
(He whose fame was so great as to spread far and wide).

348. அவற்றுள்
விறப்பே வெரூஉப் பொருட்டு மாகும்.

Avarrul
Virappē verūu-p poruṭṭu m-ākum.

Of them *virappu* also means *the state of being terrified.*

349. கம்பலை சும்மை கலியே யழுங்கல்
என்றிவை நான்கு மரவப் பொருள.

Kampalai cummai kali-y-ē y-aḻuṅkal
Enr-ivai nānku m-arava-p poruḷa.

Kampalai, cummai, kali and *aḻuṅkal*—all these four mean *noise.*

Ex.—Kampalai mūtūr (Pura. 54)
(The noisy old city)

Kali-c-cummai viyalāṅkaṇ (Pura. 22)
(In the extensive place full of great noise)

Kali-kiḻ-ūr (Kalit. 52)
(Noisy city).

I-v-v-aḻuṅkal-ūrē (Kurun: 12)
(This city of noise).

350. அவற்றுள்
அழுங்க லிரக்கமுங் கேடு மாகும்.

Avarruḷ
Aḻuṅka l-irakkam-uṅ kēṭu m-ākum.

Of them *aḻuṅkal* also means *piteousness* and *disaster.*

Ex.—Aluṅkal-ālai (Pura. 220)
(Piteous stable).

Piṉaṉ aluṅka-k kaḷaṉ uḷakki (Puṟa. 98)
(Having disturbed the battle-field in such a way that the corpses may have their forms destroyed).

351. கழுமென் கிளவி மயக்கஞ் செய்யும்.

Kaḻum-eṉ kiḷavi mayakkañ ceyyum.

The word *kaḻum* means bewilderment.

Ex.—Ā tara-k kaḻumiya tukaḷaṉ (Puṟa. 258)
(He who was in dust creating bewilderment while he carried away cattle).

352. செழுமை வளனுங் கொழுப்பு மாகும்,

Ceḻumai vaḷaṉ-uñ koḻuppu m-ākum.

Ceḻumai means *fertility* and *stoutness.*

Ex.—Ceḻum-pal-kuṉṟam (Kuṟun. 287)
(Many fertile hills).

Ceḻun-taṭi tiṉṟa cennāy
(Red dog which ate fat flesh).

353. விழுமஞ் சீர்மையுஞ் சிறப்பு மிடும்பையும்.

Viḻumañ cīrmai-y-uñ ciṟappu m-iṭumpai-y-um.

Viḻumam means regularity, magnificence and trouble.

Ex.—Viḻumiyōr (Puṟa. 4)
(Men of regularity).

Viḻumiyam..yām (Puṟa. 78)
(We are magnificent people).

Niṉ-ṉ-uru-viḻumam kaḷaintōṉ (Akanā. 170).
(He who destroyed your great distress).

Note.—*Iḷampūraṇar* reads "*Viḻumañ cīrmaiyu-m-iṭumpaiyuñ ceyyum*" and *Teyvaccilaiyār* reads "*Viḻumam—cīrmaiyuñ ciṟappu m-iṭumaiyuñ ceyyum*".

354. கருவி தொகுதி.

Karuvi tokuti.

Karuvi means *collection.*

Ex.—Karuvi vāṉam (Puṟa. 159)
(Dense cloud).

355. கமநிறைந் தியலும்.

Kama-niṟain t-iyalum.

Kama means *fulness.*

Ex.—Kamañ-cūṉ mā-maḻai (Akanā. 43)
(Extensive clouds full of vapour).

356. அரியே யைம்மை.

Ari-y-ē y-aimmai.

Ari means *slenderness* or *nicety.*

Ex.—Ari-mayir-t-tiraṇ-muṉkai (Puṟa. 11)
(Stout fore-arm with slender hair.

357. கவவகத் திடுமே.

Kavav-akat t-iṭum-ē.

Kavavu means *wearing* or *embracing.*

Ex.—Āraṅ kavai-iya mārpē (Puṟa. 19)
(Chest embracing a garland)

358. துவைத்தலுஞ் சிலைத்தலு மியம்பலு மிரங்கலும்
இசைப்பொருட் கிளவி யென்மனார் புலவர்.

Tuvaittal-uñ cilaittalu m-iyampal-u m-iraṅkal-um
Icai-p-poruṭ kiḷavi y-eṉmaṉār pulavar.

Learned men say that *tuvaittal, cilaittal, iyampal* and *iraṅkal* are words denoting *sound.*

Ex.—Tōl tuvaittampir ruḷai tōṉruva (Pura. 4)
(Shields which had holes made by the arrows penetrating into them with noise)

Cilaittu aḻuntu (Pura 78)
(Having risen up making noise)

Maran-taṭiyum-ōcai....iyampa (Pura. 36)
(The noise made while cutting the trees sounding)

Iraṅkuṅ kataḻ-vīḻ-aruvi (Kurun. 134)
(Streamlet which falls swiftly making noise)

359. அவற்றுள்
இரங்கல் கழிந்த பொருட்டு மாகும்.

Avarruḷ
Iraṅkal kaḻinta poruṭṭu m-ākum.

Of them *iraṅkal* also means *repentence.*

Ex.—Ceytu iraṅkā viṉai....neytalaṅkāṉal-neṭiyōṉ (Pura. 10)
(The lord of *Neytataṅkāṉal* whose deeds never gave room for repentence)

360. இலம்பா டொற்க மாயிரண்டும் வறுமை.

Ilampā ṭ-orka m-ā-y-iraṇṭum varumai.

Ilampāṭù and *orkam* both mean *poverty.*

Ex.—Ilampaṭu-pulavar (Malaipaṭu. 576)
(Poor poets)

Okkal-orkañ coliya (Pura. 327)
(To drive off the poverty of relatives)

361. ஞெமிர்தலும் பாய்தலும் பரத்தற் பொருள.

Ñemirtal-um pāytal-um parattar porula.

Ñemirtal and *pāytal* mean *spreading.*

Ex.—Maṇaṉ ñemiriya tirumakar-muṟṟattū. (Neṭunal. 90)
(In the court-yard of the palace where sand was spread)

Pāya pacappū. (Kuṟun. 143)
(Spreading spots)

362. கவர்வு விருப் பாகும்.

Kavarvu-virup p-ākum.

Kavarvu means *desire.*

Ex.—Ilai kavarpū. (Kuṟun. 115)
(Having eaten the leaves with desire)

363. சேரே திரட்சி.

Cēr-ē tiraṭci.

Cēr means *collection.*

Ex.—Cērntu ...... vāḻai. (Ciṟupāṇ. 20, 21)
(Plantains having crowded together)

364. வியலென் கிளவி யகலப் பொருட்டே.

Viyal-eṉ kiḷavi y-akala-p poruṭṭē.

The word *viyal* means *breadth* or *extensiveness.*

Ex.—Viyaṉ pācaṟai. (Puṟa. 22)
(Extensive tent).

365. பேநா முருமென வரூஉங் கிளவி
ஆமுறை மூன்று மச்சப் பொருள.

Pē-nā m-urum-eṉa varūuṅ kiḷavi
Ā-muṟai mūṉṟu m-acca-p poruḷa.

The three words *pē, nām* and *urum* mean *dread.*

Ex.—Pērmutir-maṉṟattū (Paṭṭiṉap. 255)
(Front-yard inspiring dread.)

Nāma nallamar. (Pura. 16)
(Fine dreadful battle)

Urumil-curram. (Perumpāṇ. 447)
(Advisers not causing dread)

366. வயவலி யாகும்.

Vaya-vali y-ākum.

Vaya means *strength.*

Ex.—Vaya-p-peṭai. (Tirumu. 311)
(Strong hen)

367. வாளொளி யாகும்.

Vāḷ-oḷi y-ākum.

Vāḷ means *brilliance or lustre.*

Ex.—Vāṇ-mukam (Pura. 6)
(Brilliant face)

368. துயவென் கிளவி யறிவின் றிரிபே.

Tuya-v-eṉ kiḷavi y-arivin ririp-ē.

Tuyavu means *confusion of mind.*

Ex.—Tuyavurrēm yām
(We are confounded)

369. உயாவே யுயங்கல்.

Uyā-v-ē y-uyaṅkal.

Uyā means *suffering* or *distress.*

Ex.—Paruntu iruntu uyavum...maratta...kavalai (I uga. 3)
(Cross roads having trees where kites suffer)

370. உசாவே சூழ்ச்சி.

Ucā-v-ē cūḻcci.

Ucā means *wisdom* or *deliberation*.

Ex.—Ucāvuṉar-p-peṟiṉ. (Kuṟun. 269)
(If I get men of wisdom)

371. வயாவென் கிளவி வேட்கைப் பெருக்கம்.
Vayā-v-eṉ kiḷavi vēṭkai-p perukkam.

The word *vayā* means *great desire*.

372. கறுப்புஞ் சிவப்பும் வெகுளிப் பொருள.
Kaṟuppu-ñ civapp-um vekuḷi-p poruḷa.

Kaṟuppŭ and *civappŭ* mean *anger*.

373. நிறத்துரு வுணர்த்தற்கு முரிய வென்ப.
Niṟatturu v-uṇarttaṟku m-uriya v-eṉpa.

They say that they can denote colour also.

Ex.—Kaṟutta kāyā.
(Black kāyā flower)
Civatta kāntaḷ.
(Red kāntaḷ flower)

374. நொசிவு நுழைவு நுணங்கு நுண்மை.
Nocivu nuḻaivu nuṇaṅku nuṇmai.

Nocivu, nuḻaivu and *nuṇaṅkŭ* mean *minuteness*.

Ex.—Noci-maṭa-maruṅkul (Kalit 60)
(Slender and fine waist)
Nuḻai-nūṟ-kaliṅkam (Malaipaṭu 561)
(The cloth made in Kalinga which is of fine texture)
Nuṇaṅki-k kaṭuttalun taṇitalu m-iṉṟŭ (Kuṟun. 136)
(It does not disappear either by decreasing or by increasing)

375. புனிறென் கிளவியீன் றணிமைப் பொருட்டே.
Puṉiṟeṉ kiḷavi-y-īṉ ṟ-aṇimai-p poruṭṭē.

The word *punirù* denotes *recent calving.*

Ex.—Puniru-tīr-kulavikku ilirru-mulai pōla (Pura. 68)
(Like the udder which flows with milk to be given to the calf just born.)

376. நனவே களனு மகலமுஞ் செய்யும்.

Nana-v-ē kalan-u m-akalam-uñ ceyyum.

Nana means *battlefield* and *extensiveness.*

Ex.—Nanavu-p-puku-viraliyir-rōnru-nāṭan (Akanā. 82)
(He is the lord of the land where she-bards appear in the battlefield)

Nanan-talai-y-ulakam (Patirru. 63)
(Extensive world)

377. மதவே மடனும் வலியு மாகும்.

Mata-v-ē matan-um vali-y-u m-ākum.

Mata means *artlessness* and *strength.*

Ex.—Mata nallāy
(Oh artless lady)

Matanuṭai mulavu-t-tōḷ (Pura. 50)
(Stout and strong shoulders)

378. மிகுதியும் வனப்பு மாகலு முரித்தே.

Mikuti-y-um vanappu m-ākalu m-urittē.

Mata also means *larger quantity* and *beauty.*

Ex.—Mata vali. (Tirumuru. 232)
(Great strength)

Mātar-vāṇ-muka-mataiiya-nōkkē. (Akanā. 130)
(The beautiful look from the brilliant faces of woman)

379. புதிதுபடற் பொருட்டே யாணர்க் கிளவி.

Putitu-paṭar poruṭṭē yāṇar-k kiḷavi.

The word *yāṇar* means *newness*.

Ex.—Yāṇar vaippiṉ naṉṉāṭṭu-p-poruna. (Pura. 2)
(Oh lord of fine cities having new income)

380. அமர்தன் மேவல்.
Amartaṉ mēval

Amartal means *desire*.

Ex.—Oru mukam ārvalar ētta amarntu iṉitu oḻuki. (Tirumuru. 92–3)
(One face, being extolled by devotees, casting eager and sweet look)

381. யாணுக் கவினாம்.
Yāṇu-k kaviṉ-ām.

Yāṇu means *beauty*.

Ex.—Yāṇu vicumpiṉ.
(In the beautiful sky)

382. பரவும் பழிச்சும் வழுத்தின் பொருள.
Paravum paḻiccum vaḻuttiṉ poruḷa.

Paravu and *paḻiccu* mean *extolling*.

Ex.—Kai toḻūu-p paravi. (Tirumuru. 252)
(Having extolled him with folded hands)
Kai-toḻūu-p paḻicci.* (Maturaik. 694)
(Having extolled him with folded hands)

383. கடியென் கிளவி
வரைவே கூர்மை காப்பே புதுமை
விரைவே விளக்க மிகுதி சிறப்பே
அச்ச முன்றேற் றாயீ ரைந்தும்
மெய்ப்படத் தோன்றும் பொருட்டா கும்மே.

* Note that the root *paḻiccu* which meant *to extol* in Ancient Tamil has degraded in sense in Modern Tamil.

Kaṭi-y-eṉ kiḷavi
Varaiv-ē kūrmai kāpp-ē putumai
Viraiv-ē viḷakka mikuti ciṟapp-ē
Acca muṉṟēṟ ṟ-āyī r-aintum
Mey-p-paṭa-t tōṉṟum poruṭṭā kum-m-ē.

The word *kaṭi* has the following ten meanings :—forbidding, sharpness, protection, newness, quickness, brilliance, largeness in quantity, superiority, fear and direct promise.

Ex.—Kaṭinta kaṭinta. (Kuṟaḷ 658)
(Those that were forbidden)

Kaṭinuṉai (Kaḷavaḻi. 29)
(Sharp edge)

Kaṭi-y-uṭai viya-ṉakar. (Puṟa. 95)
(Extensive and well protected city)

Kaṭi-y-uṇ-kaṭavuṭkŭ. (Kuṟun. 105)
(To God who takes in the fresh offerings)

Em-m-ampu kaṭi viṭutum. (Puṟa 9)
(We will shoot our arrows with speed)

Aruṅ-kaṭi-p-peruṅkālai. (Puṟa. 166)
(On that day with such brilliance as is not easy to get)

Kaṭum-paci. (Puṟa. 230)
(Great hunger)

Kaṭu-naṭpŭ.
(Superior friendship)

Aru-kaṭi-vēlaṉ. (Maturaik. 611)
(Vēlaṉ infusing great fear)

Kaṭuñ-cūḷ tarukuvaṉ ṅiṉakkŭ. (Akanā. 110)
(I will take towards you a direct vow)

384. ஐயமுங் கரிப்பு மாகலு முரித்தே.

Aiyamuṅ kaṟippu m-ākalu m-urittē.

Kaṭi may also mean *doubt* and *pungency*.

Ex.—Kāṭuttaṉaḷ allaḷō aṉṉai. (Aiṅkuṟu. 194)
(Did not mother doubt ?)
Kaṭuṅ-kaḷ. (Puṟa. 80)
(Pungent liquor)

385. ஐவியப் பாகும்.
Ai-viyap p-ākum.

Ai means *wonder* or *astonishment*.

Ex.—Aitu toṭai māṇṭa kōtai. (Kuṟun. 62)
(Fine garland wonderfully twisted)

386. முனைவுமுனி வாகும்.
Muṉaivu-muṉi v-ākum.

Muṉaivu means *disgust*.

Ex.—Ceññāyiṟṟu-veyiṉ muṉaiyiṉ. (Puṟa. 24)
(If they are disgusted with the light of the red-sun)

387. வையே கூர்மை.
Vai-y-ē kūrmai.

Vai means *sharpness*.

Ex.—Vai-y-eyiṟṟu-c-ciṉmoḻi-y-arivai. (Kuṟun. 14)
(Lady of a few words with sharp teeth)

388. எறுழ்வலி யாகும்.
Eṟuḻ-vali y-ākum.

Eṟuḻ means *strength*.

Ex.—Eṟuḻ-muṉpu. (Puṟa. 7)
(Great strength)

Note.—Both the words *eṟuḻ* and *muṉpu* mean strength. It is a practice among Tamils to use compounds of words having the same meaning to denote larger quantity.

389. மெய்பெறக் கிளந்த வுரிச்சொல் லெல்லாம்
முன்னும் பின்னும் வருபவை நாடி
ஒத்த மொழியாற் புணர்த்தன ருணர்த்தல்
தத்த மரபிற் றோன்றுமன் பொருளே.

Mey-peṟa-k kiḷanta v-uriccol l-ellām
Muṉṉum piṉṉum varupavai nāṭi
Otta moḻiyāṟ puṇarttaṉa r-uṇarttal
Tatta marapiṟ ṟōṉṟu-maṉ poruḷ-ē.

The meanings of all *uriccols* which have been mentioned can be determined through the context.

Note.—In the commentary by *Nacciṉārkkiṉiyar* the sentence "*Muṉṉum piṉṉum moḻi-y-aṭuttu-varutalum eṉa iṭai-c-coṟku ōtiya-viti itaṟkuṅ kūṟiṉār-āyiṟṟu*" is found; it is clearly an interpolation since it does not suit well here.

390. கூறிய கிளவிப் பொருணிலை யல்ல
வேறுபிற தோன்றினு மவற்றொடுங் கொளலே.

Kūṟiya kiḷavi-p poruṇilai y-alla
Vēṟu-piṟa tōṉṟiṉu m-avaṟṟoṭuṅ koḷal-ē.

One should take in meanings other than those mentioned above if such are determined from context.

Note.—*Ilampūraṇar* and *Nacciṉārkkiṉiyar* take the reading in the *sūtra* .. *allatu....avaṟṟoṭu*....and *Teyvaccilaiyar* takes the reading ....*allatu....avaṟṟoṭum*....

391. பொருட்குப்பொரு டெரியி னதுவரம் பின்றே.

Poruṭku-p-poru ṭeriyi ṉ-atu-varam p-iṉṟē.

There will be no limit if one attempts to give the meaning of the meanings given to the *uriccols* mentioned above.

392. பொருட்குத்திரி பில்லை யுணர்த்த வல்லின்.

Porutku-t-tiri p-illai y-unartta vallin.

Meaning does not change even if it can be expressed in other ways.

393. உணர்ச்சி வாயி லுணர்வோர் வலித்தே.

Uṇarcci vāyi l-uṇarvōr valitt-ē.

Methods of expressing meanings depend upon the capacity of those who know them.

394. மொழிப்பொருட் காரணம் விழிப்பத் தோன்றா.

Moḻi-p-poruṭ kāraṇam viḻippa-t tōṉṟā.

It is not possible to understand clearly the reason why a particular *uri-c-col* has a particular meaning.

395. எழுத்துப்பிரிந் திசைத்த லிவணியல் பின்றே.

Eḻuttu-p-pirin t-icaitta l-ivaṇ-iyal p-iṉṟē.

It is not in the nature of *uriccol* to further analyse it.[1]

Note.—Teyvaccilaiyār interprets this *sūtra* thus :—It is not seen in the Tamil country that a letter forming a part of one word is split in a different way to give another meaning. This meaning is not happy.

396. அன்ன பிறவுங் கிளந்த வல்ல
பன்முறை யானும் பரந்தன வருஉம்
உரிச்சொல் லெல்லாம் பொருட்குறை கூட்ட
இயன்ற மருங்கி னினைத்தென வறியும்
வரம்புதமக் கின்மையின் வழிநனி கடைப்பிடித்து
ஓம்படை யாணையிற் கிளந்தவற் றியலாற்
பாங்குற வுணர்த லென்மனார் புலவர்.[2]

1 This *sūtra* tells us that *Tolkāppiyaṉār* clearly conceived that root is the unanalysable portion of nouns and verbs.

2 The *sūtras 390–393* and *396* reveal not only the modesty of the author, but also the vastness of the range of Tamil Literature in his time.

Aṉṉa piṟavuṅ kiḷanta v-alla
Paṉ-muṟai yā-ṉum parantaṉa varūum
Uri-c-col l-ellām poruṭ-kuṟai kūṭṭa
Iyaṉṟa maruṅki ṉ-iṉaittena v-aṟiyum
Varampu-tamak k-iṉmaiyiṉ vaḻi-naṉi kaṭai-p-piṭittu
Ōmpaṭai y-āṉaiyiṟ kiḷanta-vaṟ ṟiyalāṉ
Pāṅkuṟa v-uṇarta l-eṉmaṉār pulavar.

Learned men say that, since it is not possible to exhaust the meanings of *uriccol* other than mentioned above,. one should understand them in the way in which it was done by ancients with the view that they should be well understood and preserved.

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ix. *Eccaviyal* [1]

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397. இயற்சொற் றிரிசொற் றிசைச்சொல் வடசொல்லென்று
அனைத்தே செய்யு ளீட்டச் சொல்லே.

Iyaṟcoṟ ṟiricoṟ ṟicai-c-col vaṭacol-l-eṉṟu
Aṉaittē ceyyu ḷ-īṭṭa-c-col-l-ē.

Words used in verses are of four kinds:—*iyaṟcol, tiricol, ticai-c-col* and *vaṭacol.*

Note 1.—Iḷampūraṇar clearly states that *tiricol* is *iyaṟcol* modified in form *for the sake of euphony in verse. Cēṉāvaraiyar* expresses the same opinion under *sūtra 399* thus—"*Tirittik-koṇṭatu iyaṟkai-c-collāṉ iṉpam peṟa-c ceyyuḷīṭṭal ākāmaiyaṉṟē.*" *Teyvaccilaiyār* also is of the same opinion.

Note 2.—Cēṉāvaraiyar states that *ticaiccol* and *vaṭacol* are found only as *nouns*; *Nacciṉārkkiṉiyar* states that mostly they are found as *nouns* and sometimes as *verbal nouns*: and *Teyvac-cilaiyār* states that mostly they are found as *nouns* and sometimes as *verbs*. On considering the usage like "*Irappa-c cintiyēṉ*" [2] (Puṟa. 376) *Tammai-p piḻikkum* [3] *piḻai* (Kuṟaḷ 843). I think *Teyvaccilaiyār's* opinion is correct.

398. அவற்றுள்
இயற்சொற் றாமே
செந்தமிழ் நிலத்து வழக்கொடு சிவணித்
தம்பொருள் வழாமை யிசைக்குஞ் சொல்லே.

Avaṟṟuḷ
Iyaṟcoṟ ṟām-ē
Centamiḻ nilattu vaḻakkoṭu civaṇi-t
Tam-poruḷ vaḻāmai y-icaikkuñ col-l-ē.

1. It is so called since it deals with what could not be dealt with in the previous chapters and what have been left out there and since it deals with ten kinds of *eccam.*
2. *Cintiyēṉ* is from the Skt. root *cint.*
3. *Piḻikkum* is from the Skt. root *pīḍ.*

Of them, *iyaṟcol* is that which is used in *Centamiḻ-nilam* and elsewhere without change in meaning; in other words *iyaṟcol* is *indigenous Tamil word.*

Note 1.—Cēṉāvaraiyar and *Nacciṉārkkiṉiyar* take a word *kaṭun-tamiḻ-nillattu* as understood before *tamporuḷ*. *Iḷampūraṇar* and *Teyvaccilaiyār*, though they have not explicitly stated so, have the same idea in their minds.

Note 2,—The boundary of *Centamiḻ-nilam* according to *Iḷampūraṇar*, *Cēṉāvaraiyar* and *Nacciṉārkkiṉiyar* is-the river *Marutam* on the north, the river *Vaikai* on the south, *Karūr* on the west and *Maruvūr* on the east and according to *Teyvaccilaiyār*, it is-the hill *Vēṅkaṭam* on the north, Cape Comorin on the south, the Bay of Bengal on the east and the Arabian sea on the west. The reasons assigned by *Teyvaccilaiyār* in support of his view are two: —(1) *Koṭuṅkōḷūr* which is west of *Karūr* and *Kāñci* which is north of *Maruvūr* have to be included in the *Centamiḻ-nilam* and (2) *Paṉampāraṉār* in his *pāyiram* to the *Tolkāppiyam* has given the same limit.

Note 3.—Cēṉāvaraiyar says that the word *nīr*, though borrowed from Sanskrit, is for practical purposes considered to be an indigenous word. But Philologists are of opinion that *nīr* is an indigenous Tamil word which was borrowed by Sanskrit, since it has no cognate words in other Indo-European languages and it is related to the Tamil word *nīrmai.*

Note 3.—Iḷampūraṇar reads *vaḻāamai*, *Cēṉāvaraiyar* and *Nacciṉārkkiṉiyar*, *vaḻāmai* and *Teyvaccilaiyār*, *vaḻāmal.*

Note 4.—The word *tām* is used for euphony.

399. ஒருபொருள் குறித்த வேறுசொல் லாகியும்
வேறுபொருள் குறித்த வொருசொல் லாகியும்
இருபாற் றென்ப திரிசொற் கிளவி.

Oru-poruḷ kuṟitta vēṟu-col l-ākiyum
Vēṟu-poruḷ kuṟitta v-oru-col l-ākiyum
Iru-pāṟ ṟ-eṉpa tiricoṟ kiḷavi.

Tiricol is of two kinds:—one having synonyms and the other having different meanings.

Ex.—Kiḷḷai (the modified form of *kiḷi*); maññai (the modified form of *mayil*).

Note 1.—*Cēṉāvaraiyar* says that the modification of *iyaṟcol* may be partial or wholesale. The latter was called by some as *kaṭṭiya-vaḻakkŭ*. The examples that he gives from the former class are *kiḷḷai*, *maññai* and for the latter *vilaṅkal* and *vinṭŭ*.

Note 2.—This *sūtra* deals not with the definition of *tiricol*, but with its classification. Its definition is patent from its name.

400. செந்தமிழ் சேர்ந்த பன்னிரு நிலத்துந்
தங்குறிப் பினவே திசைச்சொற் கிளவி.

Centamiḻ cērnta paṉṉiru nilattun
Taṅ-kuṟip p-iṉa-v-ē ticai-c-coṟ kiḷavi.

Ticai-c-col is the word borrowed in Tamil from the languages current in the twelve countries bordering the Tamil land.

Note 1.—Of the twelve countries mentioned by *Iḷampūraṇar* and *Cēṉāvaraiyar*, eleven are the same. They are:—*Oḷi-nāṭŭ*, *Teṉ-pāṇṭi-nāṭŭ*, *Kuṭṭa-nāṭŭ*, *Kuṭa-nāṭŭ*, *Paṉṟi-nāṭŭ*, *Kaṟkā-nāṭŭ*, *Cīta-nāṭŭ*, *Pūḻi-nāṭŭ*, *Malai-nāṭŭ*, *Aruvā-nāṭŭ*, and *Aruvā-vaṭa-talai*

The twelfth, according to *Iḷampūraṇar*, is *Potuṅkar* and according to *Cēṉāvaraiyar*, *Poṅkar*. Since the *Centamiḻ-nāṭŭ* according to *Teyvaccilaiyār* is different from that according to the other three, the twelve countries mentioned by him are different. They are:—*Palantīpam*, *Kollam*, *Kūpakam*, *Ciṅkaḷam*, *Kaṉṉaṭam*, *Vaṭukam*, *Kaliṅkam*, *Teliṅkam*, *Koṅkaṇam*, *Tuḷuvam*, *Kuṭakam* and *Kuṉṟakam*. *Nacciṉārkkiṉiyar* mentions both—the twelve mentioned by *Iḷampūraṇar* and the twelve mentioned by *Teyvaccilaiyār*, since he interprets the line "*centamiḻ cērnta paṉṉiru nilattum*" as the twelve countries bordering the *centamiḻ nilam* and twelve countries bordering the above twelve.

401. வடசொற் கிளவி வடவெழுத் தொரீஇ
எழுத்தொடு புணர்ந்த சொல்லா குமே.

Vaṭacoṟ kiḷavi vaṭa-v-eḻut t-orīi
Eḻuttoṭu puṇarnta col-l-ā kum-m-ē.

Vaṭacol is the word which is made up of sounds other than those which are peculiar to Sanskrit.

Ex.—Kuṅkumam.

Note 1.—*Vaṭacol* in the *sūtra* does not mean Sanskrit word but means Tamil word borrowed from Sanskrit.

Note 2.—*Cēṉāvaraiyar* and *Nacciṉārkkiṉiyar* mention as examples under this *sūtra* only words borrowed from Sanskrit, while *Teyvaccilaiyār* mentions words borrowed from *Prākṛts* also. Hence *vaṭa-v-eḻuttū* in the *sūtra* means according to the former " the sounds found in Sanskrit ", while, according to the latter, ' the sounds found in Sanskrit and *Prākṛts.*" The opinion of *Teyvaccilaiyār* seems to be sound.

Note 3.—*Cēṉāvaraiyar* condemns *Iḷampūraṇar* for his statement *vaṭacol-l-āvatu vaṭacollōṭu okkun tamiḻ-c-col*; because he thinks that *Iḷampūraṇar* meant by his statement "that *vaṭacol* is that Tamil word which *resembles* Sanskrit word" and not " *vaṭacol* is that Tamil word which is *identical* with Sanskrit word." Literally *Cēṉāvaraiyar's* condemnation on the word *okkum* is correct. But since *Iḷampūraṇar* cites *kuṅkumam* as an example and states there " *kuṅkumam eṉṟaviṭattu irucārkkum potu-v-eḻuttiṉāṉ varutal-uṭaimaiyum āriyattāṉum tamiḻāṉum oruporuṭkē vaḻaṅki-varutal-uṭaimaiyum aṟika,*" it is evident that *Iḷampūraṇar's* idea is the same as that of *Cēṉāvaraiyar*, though his expression " *vaṭacol eṉpatu āriyaccoṟpōluñ col* " is not happy.

Note 4.—*Ulakam* and *naṟkuṇam* are found as examples under this *sūtra* in the *Iḷampūraṇam*; and *kāriyam* and *uṟpavam* are found in the *Nacciṉārkkiṉiyam*. They deserve to be examples only under the following *sūtra*. Besides *naṟkuṇam* seems to be a scribal error for *caṟkunam*, since *Cēṉāvaraiyar* does not condemn it.

Note 5.—Naccinārkkiniyar explains *vaṭa-v-eḻuttu* in the *sūtra* thus:—"*urappiyum eḻuttum kanaittuṅ kūṟum vaṭaveḻuttukkaḷ.*" They denote the second, the third and the fourth sounds of the five *vargas* from *k* to *m* but not *ś*, *ṣ*, *s* and *h*.

402. சிதைந்தன வரினு மியைந்தன வரையார்.

Citaintana varinu m-iyaintana varaiyār.

They do not ward off words made up of sounds which are different from those found in Sanskrit.

Ex.—Caṟkuṇam (Skt. sadguṇa).

403. அந்நாற் சொல்லுந் தொடுக்குங் காலை
வலிக்கும்வழி வலித்தலு மெலிக்கும்வழி மெலித்தலும்
விரிக்கும்வழி விரித்தலுந் தொகுக்கும்வழித் தொகுத்தலும்
நீட்டும்வழி நீட்டலுங் குறுக்கும்வழிக் குறுக்கலும்
நாட்டல் வலிய வென்மனார் புலவர்.

A-n-nāṟ col-l-un toṭukkuṅ kālai
Valikkum-vaḻi valittal-u melikkum-vaḻi melittal-um
Virikkum-vaḻi virittal-un tokukkum-vaḻi-t tokuttal-um
Nīṭṭum-vaḻi nīṭṭal-uṅ kuṟukkum-vaḻi-k kuṟukkal-um
Nāṭṭal valiya v-eṉmaṉār pulavar.

Learned men say that, when those four kinds of words are used in verse, a voiced sound may be made a voiceless one and *vice-versa*, a sound or sounds may be added or elided, a vowel or vowels may be lengthened or shortened as need be.

Ex.—Muttai varūuṅ kālan tōṉṟiṉ (Eḻut. 174)
(*Muttai* for *muntai*)

Kuṉṟiy l-ukara-t t-iṟuti y-ākum (Col. 8)
(*Kuṉṟiyalukaram* for *kuṟṟiyalukaram*)

Taṇ-ṇ-an tuṟaivaṟ kāṇiṉ muṉṉiṉṟu (Kuṟun. 296)
(*Taṇṇam* for *taṇ*)

Vālkavaṉṟāḷ-ē (Puṟa. 103)
(*Vāḻkavaṉ* for *vaḻka-v-avaṉ*)

Ā-y-iru tiṇai-y-i ṉ-icaikkumaṉa col-l-ē (Col. 1)
(*Ā* for *a*)

Aḻuntu paṭu viḻuppuṇ (Naṟṟiṇai 97)
(*Aḻuntu* for *āḻntu*)

Note.—This forms one of the important *sūtras* which led to different grammatical theories. For instance the suffix of the third case is said by *Tolkāppiyaṉār* to be *oṭu*. In verses it was lengthened whenever there was need for it. *Ōṭu* was then considered to be a third case suffix.

404. நிரனிறை சுண்ண மடிமறி மொழிமாற்று
அவைநான் கென்ப மொழிபுண ரியல்பே.

Niraṉiṟai cuṇṇa m-aṭimaṟi moḻimāṟṟū
Avai-nāṉ k-eṉpa moḻi-puṇa r-iyalpē.

Syntax in verse is of four kinds:—*niraṉiṟai, cuṇṇam, aṭimaṟi* and *moḻi-māṟṟu*.

Note 1.—The word *ceyyuḷ* is taken from the *sūtra 397* and is changed to *ceyyuḷuḷ* here.

Note 2.—The word *moḻi* in this *sūtra* refers to the four kinds of words mentioned above. Hence *Cēṉāvaraiyar's* statement *nāṉku collum eṉpatum atikārattāṟ peṟṟām* is unnecessary.

405. அவற்றுள்
நிரனிறை தானே
வினையினும் பெயரினு நினையத் தோன்றிச்
சொல்வேறு நிலைஇப் பொருள்வேறு நிலையல்.

Avaṟṟuḷ
Niraṉiṟai tāṉ-ē
Viṉaiyiṉ-um peyariṉ-u niṉaiya-t tōṉṟi-c
Col-vēṟu nilaii-p poruḷ-vēṟu nilaiyal.

Of them *niraṉiṟai* is that mode wherein verbs, nouns or both and clauses found in one group in one order are grammatically connected with the same found in another group in the same order.

Ex.—Koṭi kuvaḷai koṭṭai nucuppuṇkaṇ mēṉi.

(Waist, anointed eyes and body respectively resembling creeper, kuvalaya and pericarp of the lotus flower)

Mācu pōkavuṅ kāy-paci nīṅkavum
Kaṭi-puṉaṉ mūḻki y-aṭicil-kai toṭṭu.

(Having bathed in the swift current so that dirt may disappear and having eaten the food so that the dire hunger may disappear)

Here *mācupōkavum* is grammatically connected with *kaṭi-puṉaṉ mūḻki* and *kāy-paci-nīṅkavum* is with *aṭicol kai-toṭṭu.*

Uṭalu m-uṭaintōṭu m-ūḻmalarum pārkkuṅ
Kaṭal-iru ḷ-āmpal-pām p-eṉṟa—keṭal-aruñ-cīr-t
Tiṅka ṭirumukam-ā-c cettu.

When moon rises, the sea ebbs, darkness vanishes, lily blossoms and the serpent gazes.

Here the nouns *kaṭal*, *iruḷ*, *āmpal* and *pāmpù* are grammatically connected with the verbs *uṭalum*, *uṭaint-ōṭum*, *ūḻmalarum* and *pārkkum* respectively.

Note 1.—The word *poruḷ* means the words qualified or governed.

Nyte 2.—The word *tāṉē* is *vākyālaṅkāra.*

406. சுண்ணந் தானே
பட்டாங் கமைந்த வீரடி யெண்சீர்
ஒட்டுவழி யறிந்து துணித்தன ரியற்றல்.

Cuṇṇan tāṉ-ē
Paṭṭāṅ k-amainta v-īr-aṭi y-eṇ-cīr
Oṭṭu-vaḻi y-aṟintu tuṇittaṉa r-iyaṟṟal.

Of them *cuṇṇam* is that mode wherein words in two feet of a stanza with four *cīr* each are so promiscuously arranged that it is necessary to find the proper order in which they are grammatically connected.

Ex.—Curai-y-āḷa v-ammi mitappa varai-y-aṉaiya
Yāṉaikku nīttu muyaṟku nilai-eṉpa
Kāṉakaṉāṭaṉ cuṉai.

(The fountain-spring of the lord of the forest-region is such that the gourd may float, the grinding stone may go down, the hare may swim and the elephant as big as a mountain may stand without being drowned)

Here *curai* and *ammi* are grammatically connected with *mitappa* and *āḷa* and *yāṉaikkŭ* and *muyaṟkŭ* with *nilai* and *nīttŭ*.

Note 1.—Iḷampūraṇar, Cēṉāvaraiyar and *Nacciṉārkkiṉiyar* think that *cuṇṇam* takes place only among words found in two feet; while *Teyvaccilaiyār* thinks that it may be so and the words which are grammatically related may also be within eight *cīr*.

Note 2.—Avaṟṟuḷ is taken here from the previous *sūtra*.

407. அடிமறிச் செய்தி யடிநிலை திரிந்து
சீர்நிலை திரியாது தடுமா றும்மே.

Aṭimaṟi-c ceyti y-aṭinilai tirintu
Cīr-nilai tiriyātu taṭumā ṟum-m-ē.

Of them *aṭimaṟi* is that mode wherein the meaning is not changed though the order of lines is changed without changing the order of the *cīr* in each line.

Ex.—Cūral pampiya ciṟu-kāṉ yāṟ-ē
Cūrara makaḷir āraṇaṅ kiṉar-ē
Cāra nāṭa nīvaru tīyē
Vāra l-eṉiṉ-ē yāṉ-añ cuval-ē.

(Oh lord of mountains the streamlets on your way are full of whirl-pools and the devils are bent upon doing mischief. If I say that you need not come, I will have to suffer)

Here the four lines may be interchanged in any order without any change in the meaning.

Note 1.—*Cēṉāvaraiyar* says that some read this *sūtra* thus :—

அடிமறிச் செய்தி
அடிநிலை திரிந்து சீர்நிலை திரியாது
தடுமா றும்மே பொருடெரி மருங்கின்.

408. பொருடெரி மருங்கின்
ஈற்றடி யிறுசீ ரெருத்துவயிற் றிரிபுந்
தோற்றமும் வரையா ரடிமறி யான.

Poruṭeri maruṅkiṉ
Īṟṟaṭi y-iṟucī r-eruttu-vayiṟ ṟiripu-n
Tōṟṟamum varaiyā r-aṭimaṟi yāṉ-a.

In *aṭimaṟi* the final *cīr* of the last line may be grammatically connected with a *cīr* in the penultimate line when the meaning of a stanza is construed.

Note 1.—*Īṟṟaṭi–y–iṟu-cīr eruttu–vayiṉ* is interpreted by commentators differently. *Iḷampūraṇar* takes it to mean 'if the final *cīr* of the last line is taken to be penultlmate *cīr*'; *Cēṉāvaraiyar* and *Teyvaccilaiyār* state 'if the final *cīr* of the last line is taken in the penultimate line'; *Nacciṉārkkiṉiyar* states 'if the final *cīr* of the last line is used in the same meaning as that of the penultimate *cīr* of the last line'. Since this *sūtra* deals with another kind of *aṭimaṟi*, the opinion of *Cēṉāvaraiyar* and *Teyvaccilaiyār* seems to be sound.

Note 2.—*Nacciṉārkkiṉiyar* says that *māṟu* in *kūṟāy tōḻi yām. vāḻu māṟe* has no meaning for itself and suggests the meaning of the penultimate *cīr*. But in places like *aṉaiyai y-ākaṉ māṟē* (Puṟa. 20), *nī tuñcāy māṟē* (Puṟa. 20), the commentator says that *māṟu* denotes cause.

409. மொழிமாற் றியற்கை
சொன்னிலை மாற்றிப் பொருளெதி ரியைய
முன்னும் பின்னுங் கொள்வழிக் கொளாஅல்.

Moḻimāṟ ṟ-iyaṟkai
Coṉṉilai māṟṟi-p poruḷ-eti r-iyaiya
Muṉṉum piṉṉuṅ koḷ-vaḻi-k koḷāal.

Of them *moḻimāṟṟu* is that modo wherein words which are grammatically connected are so promiscuously set in that, when one makes its meaning, he will have to rearrange it.

Note.—Avaṟṟuḷ has to be taken here from the *sūtra 405.*

410. தநநுஎ எனு மவைமுத லாகிய
கிளைநுதற் பெயரும் பிரிப்பப் பிரியா.

Ta-na-nu-e eṉu m-avai-muta l-ākiya
Kiḷai-nutaṟ peyar-um pirippa-p piriyā.

Words of relationship beginning with *ta*, *na*, *nu* and *e* cannot be split into component parts.

Ex.—Tampi, taṅkai, nampi, nuṅkai, empi etc.

Note.—Cēṉāvaraiyar gives *tamaṉ* and *namaṉ* as examples and describes at great length that they respectively mean his relation or their relation and my relation or our relation and hence they cannot be said to have been formed from *tām+aṉ* and *nām+aṉ*.

411. இசைநிறை யசைநிலை பொருளொடு புணர்தலென்று
அவைமூன் றென்ப வொருசொல் லடுக்கே.

Icai-niṟai y-acai-nilai poruḷoṭu puṇartal-eṉṟu
Avai-mūṉ ṟ-eṉpa v-oru-col l-aṭukkē.

They say that the reduplication of words is of three kinds:—*icai-niṟai* or that used for euphony, *acai-nilai* or that used to make up the syllables and *poruḷoṭu puṇartal* or that used with some meaning.

Ex.—Icai-niṟai

Ciṟu-kuṭi y-īrē ciṟu-kuṭi y-īrē. (Kalit. 39)

Acai-nilai

Māl-varai y-oḻukiya vāḻai vāḻai. (Ciṟupāṇ. 20)

Poruḷoṭu-puṇartal

Quickness

Pāay-p pāay-p pacantaṉṟu mutal. (Kalit. 36)

Certainty

Tuṟakkuva-ṉ-allaṉ ṟuṟakkuva ṉ-allaṉ. (Kalit. 41)

Determination

Muyaṅki-p potivēm muyaṅki-p potivēm. (Kalit. 106)

Note 1.—Poruḷoṭu-puṉartal is of different kinds :—one denoting quickness, one denoting certainty, one denoting determination etc.

Note 2.—This *sūtra* is read by *Teyvaccilaiyār* before the *sūtra 423*. It appears to be better.

412. வேற்றுமைத் தொகையே யுவமத் தொகையே
வினையின் றொகையே பண்பின் றொகையே
உம்மைத் தொகையே யன்மொழித் தொகையென்று
அவ்வா றென்ப தொகைமொழி நிலையே.

Vēṟṟumai-t tokai-y-ē y-uvama-t tokai-y-ē
Viṉaiyiṉ ṟokai-y-ē paṇpiṉ ṟokai-y-ē
Ummai-t tokai-y-ē y-aṉmoḻi-t tokai-y-eṉṟu
A-v-v-ā ṟ-eṉpa tokai-moḻi nilai-y-ē.

They say that compounds are of six kinds :—*vēṟṟumai-t-tokai, uvama-t-tokai, viṉaiyiṉ-ṟokai, paṇpiṉ-ṟokai, ummai-t-tokai* and *aṉ-moḻi-t-tokai.*

Note.—The word *tokai* literally means *elision* and is here used in the sense of *compound.* It should be noted that, though there is generally some elision in the first member of a compound, it should not be taken as the definition of *tokai.* Its definition is evidently that which is made up of two or more words and which functions as one word. That this was the opinion of *Tolkāppiyaṉār* is evident from his *sūtra*

Ellā-t tokai-y-u m-oru-coṉ ṉaṭaiya. (col. 420)

Cēṉāvaraiyar says that there is another class of scholars who take it to be a *tokai* where there is elision and condemns them for two reasons :—

(1) there is *avyāpti* in *kēḻar-paṉṟi* and (2) there is *ativyāpti* in *iruntāṉ māṭattu.*

413. அவற்றுள்
வேற்றுமைத் தொகையே வேற்றுமை யியல.

Avaɪɪuḷ
Vēɪɪumai-t tokai-y-ē vēɪɪumai y-iyala.

Of them *vēɪɪumai-t-tokai* is that wherein the former member is in case-relation to the following member.

Ex.—Kaya-malar. (Kalit. 37)
(Flower in a tank.)

Note.—*Iḷampūraṇar* thinks that *vēɪɪumai-t-tokai* is that wherein the case-suffix is elided. It is generally the case; but it may have exceptions. Hence *Cēṉāvaraiyar* and *Teyvaccilaiyār* state "*vēɪɪumait-tokai eṉpatu vēɪɪumai-p-poruḷ-uṭaiya tokai.*" *Cēṉāvaraiyar* states as an alternative "*vēɪɪumai-p-poruḷ tokka tokai.*" Since there is no elision of case-meaning without the elision of case-suffix, I think the alternative suggestion is not necessary. *Nacciṉārkkiṉiyar* agrees with *Iḷampūraṇar*.

414. உவமத் தொகையே வுவம மியல.

Uvama-t tokai-y-ē v-uvama y-iyala.

Uvama-t-tokai is that wherein the former member is *upamāṉam* and the following member is *upamēyam*.

Ex.—Muɪañ-cevi. (Kalit. 42)
(Winnow-like ear)

Note.—The word *muɪañ-cevi* may be expanded in two ways: *muɪattai otta cevi* or *muɪam aṉṉa cevi*. Even though in the former case the former member is in case-relation to the following member, it is not so in the second case. Hence this *uvama-t-tokai* cannot be classed as a species of *vēɪɪumai-t-tokai*. But *Cēṉāvaraiyar* says that, if one is bent upon expanding it in the former way, it may be taken as *vēɪɪumai-t-tokai*.

415. வினையின் றொகுதி காலத் தியலும்.

Viṉaiyiṉ ɪokuti kāla-t t-iyalum.

Viṉai-t-tokai is that wherein the former member is a participle denoting time.

Ex.—Aṭu-kaḷiṟu (Puṟa. 69)
(Killing elephant)

Note 1.—*Iḷampūraṇar, Nacciṉārkkiṉiyar* and *Teyvaccilaiyār* think that *aṭṭa+kaḷiṟu* and *aṭum+kaḷiṟu* are compounded as *aṭu-kaḷiṟu*: *Cēṉāvaraiyar*, on the other hand, thinks that it is a *nityasamāsa* and cannot be expanded into *aṭṭa kaḷiṟu* and *aṭum kaḷiṟu*. In his opinion *viṉai* has to mean root or *dhātu* and the word *kālattu* in the *sūtra* may not quite fit in. He definitely states that the word *viṉai* in the *sūtra* denotes only the action and it may be taken as *toḻiṟ-peyar* since words like *tāḻkuḻal* which is *aṉmoḻi-t-tokai* formed of *viṉai-t-tokai* is said to be *iru-peyar-oṭṭu*. But *Tolkāppiyaṉār* has not stated in the *sūtra 418* that *anmoḻi-t-tokai* may be formed of *viṉai-t-tokai* and this is well brought out by *Teyvaccilaiyār*.

416. வண்ணத்தின் வடிவி னளவிற் சுவையினென்று
அன்ன பிறவு மதன்குண நுதலி
இன்ன திதுவென வரூஉ மியற்கை
என்ன கிளவியும் பண்பின் றொகையே.

Vaṇṇattiṉ vaṭivi ṉ-aḷaviṟ cuvaiyiṉ-eṉṟu
Aṉṉa piṟavu m-ataṉ-kuṇa nutali
Iṉṉa t-itu-v-eṉa varūu m-iyaṟkai
Eṉṉa kiḷaviyum paṇpiṉ ṟokai-y-ē.

Paṇpu-t-tokai is that wherein the former member denotes the quality like color, shape, extent, taste etc., thus saying something about an object and the following member is the word denoting the object.

Ex.—Ceññāyiṟu (Puṟa. 4). (Red sun)
Putu-nel (Puṟa. 61). (New paddy)

Note 1.—*Cēṉāvaraiyar* takes *paṇpu-t-tokai* also as *nityasamāsa*.

Note 2.—*Iḷampūraṇar, Cēṉāvaraiyar* and *Nacciṉārkkiṉiyar* read in the *sūtra cuvaiyiṉ-eṉṟu*, while *Teyvaccilaiyār* reads *cuvaiyiṉ*.

Note 3.—*Teyvaccilaiyār* states that *vēṟṟumai-t-tokai, uvama-t-tokai, viṉai-t-tokai* and *paṇpu-t-tokai* correspond to *tat-puruṣa* in Sanskrit.

Note 4.—The expression like *cārai-p-pāmpu* where *cārai* is not the name of a quality should also be taken as *paṇpu-t-tokai* since *cārai* restricts the application of the word *pāmpu.*

417. இருபெயர் பல்பெய ரளவின் பெயரே
எண்ணியற் பெயரே நிறைப்பெயர்க் கிளவி
எண்ணின் பெயரோ டவ்வறு கிளவியுங்
கண்ணிய நிலைத்தே யும்மைத் தொகையே.

Iru-peyar pal-peya r-aḷaviṉ peyar-ē
Eṇṇiyaṟ peyar-ē niṟai-p-peyar-k kiḷavi
Eṇṇiṉ peyar-ō ṭ-a-v-v-aṟu kiḷavi-y-uṅ
Kaṇṇiya nilaittē y-ummai-t tokai-y-ē.

Ummai-t-tokai is that, where two words denoting a single object, two words denoting many objects, words denoting measurement, words denoting objects that are counted, words denoting weight and words denoting number—all these six—are combined together.

Ex.–Āṭal-pāṭal (āṭalum-pāṭalum), Kapila-paraṇar (Kapilarum Paraṇarum); Pārppār cāṉṟār (pārppārum cāṉṟārum); Kalaṉē-patakkŭ (kalaṉum patakkum); Aṟupattu-mūvar (Aṟupatiṉmarum mūvarum); Tuṭi-y-arai (tuṭiyum araiyum); Patiṉaintŭ (pattum aintum).

Note 1.—*Ummai-t-tokai* corresponds to *dvandva compound* in Sanskrit.

Note 2.—Words like *āṭal-pāṭal, kalaṉē-patakkŭ* agree with *samāhāradvandvas* in Sanskrit.

Note 3.—The words *iru-peyar* and *pal-peyar* mean, according to *Iḷampūraṇar*, *Cēṉāvaraiyar* and *Nacciṉārkkiṉiyar*, *two nouns* and *many nouns*. Since *pal-peyar* denotes *iru-peyar* also, they try to justify the use of both in different ways:—*Iḷampūraṇar* says that *Tolkāppiyaṉār* does not want to include *two* under

many; *Cēṉāvaraiyar* says that since *vēṟṟumai-t-tokai* etc. are generally formed of two words, and *ummai-t-tokai* is formed of two words and more, *Tolkāppiyaṉār* has stated both. *Nacciṉārkkiṉiyar* practically agrees with *Cēṉāvaraiyar*, though he differs from him in the mode of expressing it. *Teyvaccilaiyār*, on the other hand, states that *irupeyar* denotes words denoting objects and words which are verbal nouns and *pal-peyar* means words which are plural in number. I think that *iru-peyar* may be taken to mean two words each denoting singular and *pal-peyar* meaning 'words denoting plural'; for there is difference in the formation of compound in these two cases:—in the former the final element of the former member is dropped and the final element of the following member are modified when the words are *uyartiṇai* and in the latter it is not so *Cf.* *Kapila-paraṇar* and *pārppār-cāṉṟār*.

418. பண்புதொக வரூஉங் கிளவி யானும்
உம்மை தொக்க பெயர்வயி னானும்
வேற்றுமை தொக்க பெயர்வயி னானும்
ஈற்றுநின் றியலு மன்மொழித் தொகை.

Paṇpu-toka varūuṅ kiḷavi y-āṉum
Ummai tokka peyar-vayi ṉ-āṉum
Vēṟṟumai tokka peyar-vayi ṉ-āṉum
Īṟṟu-niṉ ṟ-iyalu m-aṉmoḻi-t tokai.

Aṉmoḻi-t-tokai is that wherein the element denoting quality, the particle *um* or the case-suffix, in the former member is dropped and the element denoting the person at the end is also dropped.

Ex.—Kallār-p-piṇukkuṅ kaṭuṅ-kōl (Kuṟaḷ 570)
(*Kaṭiyatu kōl uṭaiyaṉ*)

Takara-ñāḻal cāntū
(*Takaramum ñāḻalum cērnta cāntū*)

Poṟṟoṭi vantāḷ
(*Poṉṉāl ākiya toṭi uṭaiyāḷ*)

Note 1.—It should be noted that a word can be determined to be *aṉmoḻi-t-tokai* only in a sentence.

Note 2.—*Teyvaccilaiyār* has been shrewd enough to note that *Tolkāppiyaṉār*, in this *sūtra*, has not mentioned that *aṉmoḻi-t-tokai* may be formed of *uvama-t-tokai* and *viṉai-t-tokai*. Consequently he takes *tuṭi-y-iṭai* and *tāḻ-kuḻal* in the sentences *tuṭi-y-iṭai vantāḷ* and *tāḻ-kuḻal vantāḷ* to be *irupeyar-oṭṭu ākupeyar*.

Note 3.—*Iḷampūraṇar* states that, because *Tolkāppiyaṉār* has mentioned in this *sūtra vēṟṟumai-t-tokai* after *paṇpu-t-tokai*, he *suggests* that *aṉmoḻi-t-tokai* may be formed of *uvama-t-tokai* and *viṉai-t-tokai*. *Cēṉāvaraiyar* states that, though *aṉmoḻi-t-tokai* born of *ummai-t-tokai* is smaller in number than that born of *vēṟṟumai-t-tokai*, it has been mentioned before the other to *suggest* that *aṉmoḻi-t-tokai* may be formed of *uvama-t-tokai* and *viṉai-t-tokai*. *Nacciṉārkkiṉiyar* agrees with *Cēṉāvaraiyar*. This seems to be the opinion of *Avinayaṉār*, who says

Viṉaiyiṉ ṟokaiyiṉu m-uvama-t tokaiyiṉum
Aṉmoḻi tōṉṟu m-eṉmaṉār pulavar.

419. அவைதாம்
முன்மொழி நிலையலும் பின்மொழி நிலையலும்
இருமொழி மேலு மொருங்குட னிலையலும்
அந்நான் கென்ப பொருணிலை மரபே.

Avai-tām
Muṉ-moḻi nilaiyal-um piṉ-moḻi nilaiyal-um
Iru-moḻi mēl-u m-oruṅkuṭa ṉilaiyal-um
An-nāṉ k-eṉpa poruṇilai marapē.

They say that, in the above compounds, the most important part of the meaning rests in four different ways—on the following member, on the former member, on both the members and on neither the former nor the following member but on something else.

Ex.—On the following member
Vēṅkai-p-pū.
(The flower of *vēṅkai* tree)

On the former member.
Nuṉi-nā (Tol. Eḻut. 91)
(The tip of the tongue)

On both
Kapila-paraṉar.
(*Kapilaṉ* and *Paraṇaṉ*)

On neither
Poṟroṭi vantāḷ.
(The lady with gold armlet came).

Note 1.—In *vēṟṟumai-t-tokai*, *uvama-t-tokai*, *viṉai-t-tokai* and *paṇpu-t-tokai* it is the following member that is generally the more important, but there are exceptions like *nuṉi-nā*, *peṇ-ṇ-aṇaṅku*, *aṭai-kaṭal* etc. In *ummai-t-tokai* both the members are important and in *aṉ-moḻi-t-tokai* neither the former nor the following member is important.

Note 2.—The words *muṉ-moḻi-nilaiyal*, *piṉ-moḻi-nilaiyal*, *iru-moḻi-nilaiyal* and *aṉ-moḻi-nilaiyal* respectively correspond with Sanskrit *uttara-padārtha-pradhānaḥ*, *pūrva-padārtha-pradhānaḥ*, *ubhaya-padārtha-pradhānaḥ* and *anya-padārtha-pradhānaḥ*.

420. எல்லாத் தொகையு மொருசொன் னடைய

Ellā-t tokai-y-u m-oru-coṉ ṉaṭaiya.

All the compounds are of the same nature as simple words, (*i. e.*) are unitary in nature.

Note 1.—*Cēṉāvaraiyar* takes the expression *nilaṅ kaṭantāṉ* where *kaṭantāṉ* is the finite verb and *nilam* is its object with the case-suffix dropped, as a compound and quotes the *sūtra*

Peyarun toḻilum pirintoruṅ k-icaippa
Vēṟṟumai y-urupu nilai-peṟu vaḻiyum
Tōṟṟam vēṇṭā-t tokuti-k kaṇṇum (Eḻut. 132)

in support of his interpretation. But if one adheres to the interpretation of that *sūtra* by *Iḷampūraṇar*, it is not necessary to accept *Cēṉāvaraiyar's* view. Besides *Tolkāppiyaṉār* has nowhere explicity stated that a noun and a verb can become a compound. It is surprising that *Nacciṉārkkiṉiyar* agrees with *Cēṉāvaraiyar's* view regarding *nilaṅ kaṭantāṉ* and agrees with *Iḷampūraṇar's* view regarding the interpretation of the *sūtra* "*Peyarun toḻilum* ......" (Eḻut. 132)

421. உயர்திணை மருங்கி னும்மைத் தொகையே
பலர்சொன் னடைத்தென மொழிமனார் புலவர்.

Uyar-tiṇai maruṅki ṉ-ummai-t tokai-y-ē
Palar-coṉ ṉaṭaitteṉa moḻimaṉār pulavar.

Learned men say that *ummai-t-tokai* of *uyartiṇai* nouns are of the nature of plural nouns.

Ex.—Kapila-paraṇar.

Note 1.—The need for this *sūtra* is this:—when two *uyartiṇai* nouns *Kapilaṉ* and *Paraṇaṉ* form a compound a doubt may arise whether they become *Kapila-paraṇaṉ* or *Kapila-paraṇar*.

Note 2.—It is worth noting that *uyartiṇai-maruṅkiṉ* compares with the *Pāṇini's sūtra—jātiraprāṇinām* (Aṣṭā. 2, 4, 6.)

422. வாரா மரபின வரக்கூ றுதலும்
என்னா மரபின வெனக்கூ றுதலும்
அன்னவை யெல்லா மவற்றவற் றியல்பான்
இன்ன வென்னுங் குறிப்புரை யாகும்.

Vārā marapiṉa vara-k-kū ṟutal-um
Eṉṉā marapiṉa v-eṉa-k-ū ṟutal-um
Aṉṉavai y-ellā m-avaṟṟavaṟ ṟ-iyalpāṉ
Iṉṉa v-eṉṉuṅ kuṟippurai y-ākum.

Expressions where objects which do not have the capacity to *come* are described as coming and objects which do not have the capacity to *think* or *speak* are described as thinking and speaking and such others are said to be *kuṟippu-c-col* or suggestive words.

Ex.—A-m-malai vantu itaṉoṭu porutiṟṟu.
(That mountain came and fought against this)

Aṉṉa-c-cēval....irumpicirāntai y-aṭiyuṟai-y-eṉiṉ
(Puṟa. 67)

(Oh swan, if you say that you are a servant of *Irum-picir-āntai*)

423. இசைப்படு பொருளே நான்குவரம் பாகும்.

Icai-p-paṭu poruḷ-ē nāṉku-varam p-ākum.

The maximum limit for the repetition of a word for *euphonic harmony* is four.

Ex.—Pāṭukō pāṭukō pāṭukō pāṭukō.

Note.—*Iḷampūraṇam* and *Cēṉāvaraiyam* (Damodaram Pillai Edn.) read *icai-patu-porulē* and others read *icai-p-paṭu-poruḷē.*

424. விரைசொல் லடுக்கே மூன்றுவரம் பாகும்.

Virai-col l-aṭukkē mūṉṟu-varam p-ākum.

The maximum limit for the repetition of a word to denote *haste* is three.

Ex.—Tī-t-tī-t-tī. (Fire, fire, fire.)

425. கண்டீ ரென்றா கொண்டீ ரென்றா
சென்ற தென்றா போயிற் றென்றா
அன்றி யனைத்தும் வினாவொடு சிவணி
நின்றவழி யசைக்குங் கிளவி யென்ப.

Kaṇṭī r-eṉṟā koṇṭī r-eṉṟā
Ceṉṟa t-eṉṟā pōyiṟ ṟ-eṉṟā
Aṉṟi y-aṉaittum viṉāvoṭu civaṇi
Niṉṟa-vaḻi y-acaikkuṅ kiḷavi y-eṉpa.

The words *kaṇṭīr, koṇṭīr, ceṉṟatu, pōyiṟṟu* when followed by the interrogative letter are said to be *acai-c-col.*

Ex.—Kaṇṭirē......

Note 1.—Since this *sūtra* follows the *sūtra* dealing with *aṭukku,* this *sūtra* also is taken by the commentators to be dealing with *aṭukku* also.

Note 2.—*Teyvaccilaiyār* reads in the *sūtra icai-k-kum* instead of *acaikkum* and states that it has its meaning. But if we consider his interpretation of the last line of the following *sūtra,*

the reading *acaikkum* is the better of the two. *Iḷampūraṇar* and *Naccin̲ārkkin̲iyar* have the reading *icaikkum,* but they give it the meaning given by *Cēn̲āvaraiyar* to *acaikkum.*

426. கேட்டை யென்றா நின்றை யென்றா
காத்தை யென்றா கண்டை யென்றா
அன்றி யனைத்து முன்னிலை யல்வழி
முன்னுறக் கிளந்த வியல்பா கும்மே.

Kēṭṭai y-en̲ṟā nin̲ṟai y-en̲ṟā
Kāttai y-en̲ṟā kaṇṭai y-en̲ṟā
An̲ṟi y-an̲aittu mun̲n̲ilai y-alvaḻi
Mun̲-n̲-uṟa-k kiḷanta v-iyalp-ā kum-m-ē.

The words *kēṭṭai, nin̲ṟai, kāttai* and *kaṇṭai,* when they do not denote the second person singular, are *acai-c-col.*

Note.—Munnilai-y-alvaḻi is interpreted by *Iḷampūraṇar* as when they are not followed by the interrogative letter like the previous four. *Cēn̲āvaraiyar* condemns him that, since there is no opportunity for them to be followed by the interrogative letter, there is no need for that interpretation.

427. இறப்பி னிகழ்வி னெதிர்வி னென்றச்
சிறப்புடை மரபி னம்மூக் காலமுந்
தன்மை முன்னிலை படர்க்கை யென்னும்
அம்மூ விடத்தான் வினையினுங் குறிப்பினும்
மெய்ம்மை யானு மிரிரண் டாகும்
அவ்வா றென்ப முற்றியன் மொழியே.

Iṟappi n̲ikaḻvi n̲-etirvi n̲-en̲ṟa-c
Ciṟappuṭai marapi n̲-a-m-mu-k kālam-un
Tan̲mai mun̲n̲ilai paṭarkkai y-en̲n̲um
A-m-mū v-iṭattān̲ vin̲aiyin̲-uṅ kuṟippin̲um
Meymmai y-ān̲-u m-ir-iraṇ ṭ-ākum
A-v-v-ā ṟ-en̲pa muṟṟiyan̲ moḻi-y-ē.

They say that the finite verbs are of 24 kinds :—verbs that explicity denote one of the three tenses past, present and future and used in the first, the second and the third person in either

of the numbers singular and plural and appellative verbs that are used in the first, the second and the third person in either of the numbers.

Note 1.—Since the appellative verbs do not explicitly denote tense, they are of six kinds and the other verbs, which are latterly called *teri-nilai-viṉai* are of eighteen kinds. But it should be noted that the difference found in the verbs of the third person singular as *āṉpāl, peṇpāl* and *oṉraṉpāl* and that in those of the third person plural as *palarpāl* and *palaviṉpāl* are not taken here.

Note 2.—Commentators differ in their interpretation of the word *meymmai*. *Iḷampūraṇar* says that it denotes *viṉai* and *viṉai-k-kurippu*, *Cēṉāvaraiyar* and *Nacciṉārkkiṉiyar* state that it denotes *uyartiṇai, a∴riṇai* and *viravu-t-tiṇai* and *Teyvaccilaiyār* states that it denotes singular and plural. Taking the reading of *īr-iranṭākum* adopted by *Nacciṉārkkiṉiyar* and *Teyvaccilaiyār* for *ivviranṭākum* adopted by others, the interpretation adopted by *Teyvaccilaiyār* seems to be sound.

Note 3.—*Iḷampūraṇar* thinks that this *sūtra* deals with the definition of finite verb. *Cēṉāvaraiyar* condemns it and states that this deals with the classification of finite verbs.

Note 4.—*Teyvaccilaiyār* reads *mūviṭattāṉa* for *ā-m-mūviṭattāṉ* adopted by others.

Note 5.—*Teyvaccilaiyār* reads this *sūtra* at the end of the *Viṉai-y-iyal*. Since *Tolkāppiyaṉār* deals with the classification of *eccam* after a few *sūtras* from here, it is quite appropriate to have this *sūtra* only in this *iyal*.

Note 6.—This *sūtra* and the following one are two of a few *sūtras* in *Tolkāppiyam* whose definite meaning and purpose I have not yet been able to understand.

428. எவ்வயின் வினையு மவ்விய னிலையும்.

E-v-vayiṉ viṉai-y-u m-a-v-v-iya ṉilaiyum.

Verbs which are used in all the persons without change of form are also of the same nature.

Note 1.—Verbs like *vēṟu, illai* etc. are used in all persons and in all numbers ; verbs of the optative mood are used in both the numbers of the third person; the verb *ceyyum* is used in *āṇpāl, peṇpāl, oṉṟaṉpāl* and *palaviṉpāl.* In order that such verbs also may be termed finite-verbs, the author has read this *sūtra.*

Note 2.—*Teyvaccilaiyār* reads *a-v-vayiṉ* for *a-v-v-iyal* which does not seem sound.

Note 3.—*Iḷampūraṇar* and *Nacciṉārkkiṉiyar* intepret this *sūtra* thus—*Peyar-eccam* and *viṉai-y-eccam* are of the same nature (*i. e.*) they denote three tenses and are used in the three persons.

Note 4.—An alternative meaning is given under this *sūtra* in *Cēṉāvaraiyar's* commentary thus:—All roots will be used chiefly in finite verbs. Since no useful purpose is served by this interpretation, it is my opinion that it is an interpolation. But since it is condemned by *Nacciṉārkkiṉiyar,* it should have crept in before him.

Note 5.—*Nacciṉārkkiṉiyar* states that this *sūtra* removes the doubt whether one form of a verb may denote all the three tenses which may arise from the *sūtra–kālamoṭu varūum viṉai-c-col-ellām* (Col. 21). This does not seem to be sound.

429. அவைதாம்
தத்தங் கிளவி யடுக்குந வரினும்
எத்திறத் தானும் பெயர்முடி பினவே.

Avai-tām
Tattaṅ kiḷavi y-aṭukkuna variṉum
E-t-tiṟat tāṉum peyar-muṭi p-iṉa-v-ē.

They, even though they are used in succession, qualify only the noun (which is their subject).

Ex.—Uṇṭāṉ ōṭiṉāṉ pāṭiṉāṉ Cāttaṉ.

Note 1.—Ettiṟattāṉum suggests, in the opinion of the four commentators, that subject may follow the predicate. *Cēṉāvaraiyar* and *Nacciṉārkkiṉiyar* state in addition that it suggests that the subject may be explicitly mentioned as in *eṉmaṉār pulavar* and or may be left out to be implied as in *muppa ∴ teṉpa*. Since the latter is suggested by the *sūtra—Evvayiṟ peyarum veḷippaṭa-t-tōṉṟi....* (Col. 68), it may as well be omitted.

430. பிரிநிலை வினையே பெயரே யொழியிசை
எதிர்மறை யும்மை யெனவே சொல்லே
குறிப்பே யிசையே யாயீ ரைந்தும்
நெறிப்படத் தோன்று மெஞ்சுபொருட் கிளவி.

Piri-nilai viṉai-y-ē peyar-ē y-oḻi-y-icai
Etir-maṟai y-ummai y-eṉa-v-ē col-l-ē
Kuṟippē y-icai-y-ē y-ā-y-ī r-aintum
Neṟi-p-paṭa-t tōṉṟu m-eñcuporuṭ kiḷavi.

Eñcu-poruṭ-kiḷavi or word or words which suggest something else are of ten kinds:—*Pirinilai, viṉai, peyar, oḻi-y-icai, etirmaṟai, ummai, eṉa, col, kuṟippu, and icai.*

Note.—Eñcu-poruṭ-kiḷavi, according to *Iḷampūraṇar, Cēṉāvaraiyar,* and *Nacciṉārkkiṉiyar,* means *a word having incomplete meaning so that it should qualify another.* According to *Teyvaccilaiyār* it means *suggestive word or words.* Since there is no word to be qualified by *colleccam, kuṟippeccam,* and *icai-y-eccam,* since *peyar-eñcu-kiḷavi* and *viṉai-y-eñcu-kiḷavi* will be a repetition of what has been said in the *Viṉai-y-iyal* and since the *sūtra Avai-y-al kiḷavi maṟaittaṉar kiḷattal* (Col. 442) and the following ones do not naturally follow the *sūtra Colleṉ-eccam....* (Col. 441), the opinion of *Teyvaccilaiyār* seems to be sound. Since there is difference of opinion in the meaning of *eñcu-poruṭ-kiḷavi,* it naturally follows that there will be difference of opinion in the interpretation of the following *sūtras* among them.

431. அவற்றுள்
பிரிநிலை யெச்சம் பிரிநிலை முடிபின.

Avaṟṟuḷ
Piri-nilai y-eccam piri-nilai muṭipiṉa.

Pirinilai-y-eccam completes its idea with the delimiting expression.

Ex.—The sentence *ivaṉ kalvi-uṭaiyaṉ* (this man is learned) has its idea completed by the word *i-v-v-avaiyattāruḷ* (among those in this assembly).

Note 1.—The meaning given above is suggested by *Teyvaccilayar's* commentary. The other three commentators take *ē* and *ō* in *tāṉē koṇṭāṉ* (he himself took it), *tāṉō koṇṭāṉ* (did he himself take it), as *pirinilai-y-eccam* and state that their idea is completed by the expressions *piṟar koṇṭilar*, *piṟar koṇṭilarā* respectively. But *Iḷampūraṇar* says that *ē* qualifies *avaṉ*, and *Nacciṉārkkiṉiyar* says that it qualifies *kōṇṭāṉ*. Since *ē* and *ō* have been said in *Iṭai-y-iyal*, it is not necessary that they should be repeated here. I differ from *Teyvaccilaiyār* in one point:—he says the expression *i-v-v-avaiyattāruḷ* as *piri-nilai*, while I take *ivaṉ kalvi-y-uṭaiyaṉ* as such.

Note 2.—*Teyvaccilaiyar's* interpretation of the ten kinds of *eccam* mostly agrees with the commentary on the work by *Aviṉayaṉār* by *Irāca-p-pavittira-pallavataraiyaṉ*. This is seen from *Mayilainātar's* commentary on *Naṉṉūl*.

432. வினையெஞ்சு கிளவிக்கு வினையுங் குறிப்பும்
நினையத் தோன்றிய முடிபா கும்மே
ஆவயிற் குறிப்பே யாக்கமொடு வருமே.

Viṉai-y-eñcu kiḷavikku viṉaiyuṅ kuṟippum
Niṉaiya-t tōṉṟiya muṭipā kum-m-ē
Ā-vayiṟ kuṟippē y-ākkamoṭu varum-ē.

Viṉai-y-eñcu-kiḷavi completes its idea with a *teri-nilai-viṉai* or *kuṟippu-viṉai*. If it is the latter, it is the verb derived from the root *ā* or *āku*.

Ex.—Maṉattu-k-kaṇ mācilaṉ ātal (Kuṟaḷ. 35)

(One should become pure at heart). Here the idea is completed by the verb *vēṇtum*.

Atu poṉṟuṅkāl poṉṟā-t tuṇai (Kuṟaḷ 36)

(*It is a sure associate when one dies*). Here the idea is completed by the *kuṟippuviṉai ākum.*

Note 1.—*Iḷampūraṇar*, *Cēṉāvaraiyar* and *Nacciṉārkkiṉiyar* take participles like *ceytu, ceya* as *viṉai-y-eñcu-kiḷavi.* They have already been dealt with in *Viṉai-y-iyal.* But one may think that the *viṉai-y-eñcu-kiḷavi* is said to modify a verb only here. It is clear from the name itself. Hence it is better to take the sentences like those mentioned above to be *viṉai-y-eñcu-kiḷavi,* though *Teyvaccilaiyar* takes the verbs which complete the idea to be so. But, at the same time, I am at a loss to know why the term *viṉai-y-eñcu-kiḷavi* is used to denote two different things, though they have the similarity that they modify a verb.

433. பெயரெஞ்சு கிளவி பெயரொடு முடிமே.

Peyar-eñcu kiḷavi peyaroṭu muṭim-ē.

Peyar-eñcu-kiḷavi completes its idea with a noun.

Ex.—Piṟavi-p-peruṅkaṭal nīntuvar. (Kuṟaḷ 10)

([Those that meditate upon God] cross the ocean of saṁsāra.)

Here the idea is completed by the noun *iṟaivaṉ-aṭi-cērntār.*

Note 1.—*Iḷampūraṇar, Cēṉāvāraiyar* and *Nacciṉārkkiṉiyar* take words like *ceyyum* and *ceyta* to be *peyar-eñcu-kiḷavi. Teyvaccilaiyār* takes the noun that completes the idea as *peyar-eñcu-kiḷavi.*

Note 2.—The verb *muṭiyum* is contracted to *muṭim* in this *sūtra.* This clearly shows that the reading *peyar-eñcu-kiḷavikkum* adopted by *Teyvaccilaiyār* in the *sūtra 238* is correct.

434. ஒழியிசை யெச்ச மொழியிசை முடிபின.

Oḻi-y-icai y-ecca m-oḻi-y-icai muṭipiṉa.

Oḻi-y-icai-y-eccam completes its idea with what has been left out.

Ex.—Ivaṉ *kalviyāṟ* kuṟaivilaṉ.
(He does not lag behind in education.)

This suggests that he lags behind in others—say character. Hence its idea is completed by *ivaṉ oḻukkattāṟ kuṟaivuṭaiyaṉ.*

Note.—*Iḷampūraṇar*, *Cēṉāvaraiyar* and *Nacciṉārkkiṉiyar* take the *iṭai-c-col—maṉ, til* and *ō* as *oḻi-y-icai-y-eccam.*

435. எதிர்மறை யெச்ச மெதிர்மறை முடிபின.

Etir-maṟai y-ecca m-etir-maṟai muṭipiṉa.

Etir-maṟai-y-eccam completes its idea with an expression that is antithetic to it.

Ex.—Immai-p piṟappiṟ piriyala m-eṉṟēṉā-k
Kaṇṇiṟai nīr-koṇ ṭaṉaḷ. (Kuṟaḷ. 1315)
(She had her eyes flooded with tears that she would not be separated from her lover in this birth.)

This idea is completed by the statement 'that she will be separated from him next birth.'

Note.—*Iḷampūraṇar*, *Cēṉāvaraiyar* and *Nacciṉārkkiṉiyar* take the *iṭai-c-col ē, ō* and *um* as *etir-maṟai-y-eccam.* It seems that, in the *Iḷampūraṇar's* commentary the sentence *etir-maṟai-y-eccam eṉpaṉa iraṇṭu ōkāra-v-etir-maṟaiyum ummai-y-etir-maṟaiyum* should have been *etir-maṟai-eccam eṉpaṉa mūṉṟu, ēkāra-v-etir-maṟaiyum, ōkāra-v-etir-maṟaiyum, ummai-y-etirmaṟaiyum.* This is clear from the examples found there.

436. உம்மை யெச்ச மிருவீற் றானுந்
தன்வினை யொன்றிய முடிபா கும்மே.

Ummai y-ecca m-iru-vīṟ ṟ-āṉun
Taṉ-viṉai y-oṉṟiya muṭip-ā kum-m-ē.

Ummai-y-eccam completes its idea, in both the cases, with the verb similar to the verb mentioned.

Ex.—Cāttan̲um vantān̲.
(Cattan̲ too came). This suggests that
Kor̲r̲an̲um vantān̲
(Kor̲r̲an̲ too came)

Here instead of Cāttan̲um vantān̲, one may use Cāttan̲ vantān̲.

Note 1.—The two cases are: one used with *um* and the other without *um*.

Note 2.—In the examples referred to above, *Cāttan̲um vantān̲* and *cāttan̲ vantān̲* may be taken as *ummai-y-eccam.*

Note 3.—*Iḷampūraṇar* and *Naccin̲ārkkin̲iyar* take *um* as *ummai-y-eccam* and *Cēn̲āvaraiyar* takes the word followed by *um* as *ummai-y-eccam. Teyvaccilaiyār*, takes *ummai-y-eccam* in the sense *ummai-y-ākiya eccam.* Besides, *Iḷampūraṇar* and *Teyvaccilaiyār* have taken *ummai-y-eccam* and *ākum* as subject and predicate, while *Cēn̲āvaraiyar* and *Naccin̲ārkkin̲iyar* take *tan̲vin̲ai* as the subject of *ākum.*

437. தன்மேற் செஞ்சொல் வருஉங் காலை
நிகழுங் காலமொடு வாராக் காலமும்
இறந்த காலமொடு வாராக் காலமும்
மயங்குதல் வரையார் முறைநிலை யான.

Tan̲-mēr̲ ceñcol varūuṅ kālai
Nikaḷuṅ kālamoṭu vārā-k kālam-um
Ir̲anta kālamoṭu vārā-k kālam-um
Mayaṅkutal varaiyār mur̲ai nilai y-ān̲-a.

If a word not being followed by *um* is used in a suggestive sentence with a verb in the present or the past tense, they do not object to the verb to be in the future in the sentence suggested.

If, for instance, one uses the sentence *Cāttan̲ varum* or *Cāttan̲ vantān̲* with a peculiar intonation on the word *Cāttan̲*, it may suggest *Kor̲r̲an̲um varuvān̲*.

Note—Iḷampūraṇar states that the word *muṟai-nilaiyāṉa* in the *sūtra* suggests the use of the past and the present tenses and the future and the past tenses in the suggestive sentence and the suggested sentence. *Cēṉāvaraiyar* states that the word *varaiyār* in the *sūtra* suggests the use of the past and the present tenses and the present and the past tenses in them. *Nacciṉārkkiṉiyar* states that *muṟai-nilai* suggests the rare use of the present and the past tenses in them.

438. எனவெ னெச்சம் வினையொடு முடிமே.

Eṉa-v-e ṉ-eccam viṉaiyoṭu muṭim-ē.

The sentence where the particle *eṉa* is dropped completes its idea even with a verb.

Note 1.—The word *viṉaiyoṭum* suggests that it is rare that the idea is completed by a verb and it is frequent that it is completed by a noun. The example for the latter is ....*kuṟippē y-icai-y-ē ā-y-īr-aintum* (Col. 430). The example for the former is *tattaṅ kuṟippiṉ eccañ ceppum* (Col. 441) where *eṉa* has been dropped and which completes its idea by the word *moḻipa.*

Note 2.—*Iḷampūraṇar, Cēṉāvaraiyar* and *Nacciṉārkkiṉiyar* take the *iṭai-c-col eṉa* as *eṉa-v-eṉ-eccam.* In the examples cited by them (*cf. koḷḷeṉa-k-koṭuttāṉ*) there is no suggestion.

439. எஞ்சிய மூன்று மேல்வந்து முடிக்கும்
எஞ்சுபொருட் கிளவி யிலவென மொழிப.

Eñciya mūṉṟu mēl-vantu muṭikkum
Eñcu-poruṭ kiḷavi y-ila-v-eṉa moḻipa.

They say that the remaining three do not suggest anything to complete their idea (*i e.*). There is nothing in themselves to suggest anything. It is the context that makes the sentence suggest other meanings.

Note.—Iḷampūraṇar states that the word *mūṉṟum* suggests that *two* of them do not have the word or words to complete the idea and *colleccam* has the completing expression. This does not seem to be sound.

440. அவைதாம்
தத்தங் குறிப்பி னெச்சஞ் செப்பும்.

Avai-tām
Tattaṅ kuṟippi ṉ-eccañ ceppum.

They will suggest through the speaker's method of expression.

Note 1.—*Iḷampūraṇar* and *Nacciṉārkkiṉiyar* state that this *sūtra* deals with the definition of *kuṟippeccam* and *icaiyeccam.* But their examples differ. *Iḷampūraṇar* gives *viṇ eṉavicaittatu* and *ol eṉa olittatu* as examples; while *Nacciṉārkkiṉiyar* gives, *kaṟ kaṟikka naṉkaṭṭāṉ* and *vayiṟu moṭu-moṭuttatu.* *Cēṉāvaraiyar* thinks that this *sūtra* defines *kuṟi-p-peccam, icai-y-eccam* and *colleccam* in general and the following *sūtra* deals with *colleccam* in particular. The example that he gives for *kuṟippeccam* is *Iḷaitāka muṇmaraṅ kolka* (Kuṟaḷ 879) which suggests "kill your enemies when they are not strong" and that for *icai-y-eccam* is

Akara mutala v-eḻuttellā m-āti
Pakavaṉ mutaṟṟē y-ulaku. (Kuṟaḷ 1)

where *atu-pōla* has to be taken to connect the two sentences. *Teyvaccilaiyār* takes this *sūtra* specifying the peculiarity existing in the remaining three *eccams.*

Note 2.—There are two defects in the interpretation of *Iḷampūraṇar, Cēṉāvaraiyar* and *Nacciṉārkkiṉiyar* :—(1) The order followed in the *sūtra 430* is *col, kuṟippu* and *icai* and hence the author will not be justified in dealing with *colleccam* at the end. (2) There will be no appropriate reason for the *sūtra 442* to follow the *sūtra 441.* Hence I think *Teyvaccilaiyār* is correct in taking the *sūtra 441* dealing with *colleccam,* the *sūtras 442* to *448* dealing with *kuṟippeccam* and the *sūtra 449* with *icai-y-eccam.*

441. சொல்லெ னெச்ச முன்னும் பின்னுஞ்
சொல்லள வல்ல தெஞ்சுத லின்றே.

Col-l-e ṉ-ecca muṉṉum piṉṉuñ
Col-l-aḷa v alla t-eñcuta l-iṉṟē.

Colleccam is that which does not depend upon any word to be filled up to complete the idea either before it or after it.

Ex.—Neṭum-puṉaluḷ vellu mutalai y-aṭum-puṉaliṉ
Nīṅki ṉ-ataṉai-p piṟa (Kuṟaḷ 495)
(The crocodile that can kill (an elephant) in deep water is killed by another when it is out of it).

This suggests that "even strong persons cannot prove strong if they are not in their element."

Note 1.—*Iḷampūraṇar* gives as example *Pacittēṉ, paḻañ-cōṟu tā eṉa niṉṟāṉ* (he stood after saying, " I am hungry and so give me cold rice "). Here according to him the word *colli* is suggested by *eṉa* after it. *Cēṉāvaraiyar* gives *uyartiṇai eṉmaṉār* (Col. 1) as the example. He says that *āciriyar* is understood after *eṉmaṉār*. *Nacciṉārkkiṉiyar* takes this *sūtra* to mean that the *eccam eṉ* takes the verb *col* with it and does not take any other word either before or after it. Since this *sūtra* does not deal with the *eccam eṉ*, his mode of interpreting this *sūtra* is not sound. *Teyvaccilaiyār's* interpretation is that which has been adopted by me.

442. அவையல் கிளவி மறைத்தனர் கிளத்தல்.

Avai-y-al kiḷavi maṟaittaṉar kiḷattal.

One should not use obscene words and hence should use such words which can suggest them.

Ex.—Āṉ-muṉ varūu m-īkāra pakāram (Eḻut. 333)
(for *ā-p-pī*)
Kāṉ-mēl nīr-peytu varutum.
(Let us ease ourselves)

Note.—This *sūtra*, according to *Teyvaccilaiyar*, deals with *colleccam* which is quite appropriate. If we carefully examine the meaning given by the other three, it may be evident that the purpose served by this *sūtra*, is more or less served by the *sūtra*.

Takutiyum vaḻakkum taḻīiyiṉa v-oḻukum
Pakuti-k kiḷavi varai-nilai y-ila-v-ē. (Col. 17)

443. மறைக்குங் காலை மரீஇய தொராஅல்.

Maṟaikkuṅ kālai marīiya t-orāal.

One does not avoid while using alternative expressions such expressions that have come to use.

Ex.—Āppi.' (Cowdung).

444. ஈதா கொடுவெனக் கிளக்கு மூன்றும்
இரவின் கிளவி யாகிட னுடைய.

Ī-tā koṭu-v-en̲a-k kiḷakku mūn̲ṟum
Iravin̲ kiḷavi y-ākiṭa n̲-uṭaiya.

The three verbs *ī*, *tā* and *koṭu* are used when one begs of another.

Note.—Teyvaccilaiyār reads this *sūtra* and the following three *sūtras* into one.

445. அவற்றுள்
ஈயென் கிளவி யிழிந்தோன் கூற்றே.

Avaṟṟuḷ
Ī-y-en̲ kiḷavi p-iḻintōn̲ kūṟṟē.

Of them the root *ī* is used when the recipient is inferior in status to the giver.

Ex.—Nelli-t-tīṅkan̲i......
Cāta-n̲īṅka v-emakkīt tan̲aiy-ē.
(You gave me, to avoid death, the sweet *nelli* fruit).

446. தாவென் கிளவி யொப்போன் கூற்றே.

Tā-v-en̲ kiḷavi y-oppōn̲ kūṟṟē.

Of them the root *tā* is used when both the recipient and the giver are of the same status.

Note.—Avaṟṟuḷ should be taken here from the previous *sūtra*.

447. கொடுவென் கிளவி யுயர்ந்தோன் கூற்றே.

Koṭu-v-en̲ kiḷavi y-uyarntōn̲ kūṟṟē.

Of them the root *koṭu* is used when the recipient is of superior status.

Ex.—Peruñcōṟṟu miku-patam varaiyātu koṭuttōy (Puṟa. 2)
(Oh king, who gave large quantities of food unflinchingly)

Note.—*Avaṟṟuḷ* should be taken here from the *sūtra 445.*

448. கொடுவென் கிளவி படர்க்கை யாயினுந்
தன்னைப் பிறன்போற் கூறுங் குறிப்பின்
தன்னிடத் தியலு மென்மனார் புலவர்.

Koṭu-v-eṉ kiḷavi paṭarkkai y-āyiṉun
Taṉṉai-p piṟaṉ-pōṟ kūṟuṅ kuṟippiṉ
Taṉṉiṭat t-iyalu m-eṉmaṉār pulavar.

Learned men say that, though the root *koṭu* is used when the recipient is the third person, it may be used even when the recipient is the speaker if he speaks of himself in the third person.

Ex.—Ivaṟku oṉṟu koṭu. (Give one to this man)

Here he refers to himself by the word *ivaṉ.*

449. பெயர்நிலைக் கிளவியி னாஅ குநவுந்
திசைநிலைக் கிளவியி னாஅ குநவுந்
தொன்னெறி மொழிவயி னாஅ குநவும்
மெய்ந்நிலை மயக்கி னாஅகுநவும்
மந்திரப் பொருள்வயி னாஅ குநவும்
அன்றி யனைத்துங் கடப்பா டிலவே.

Peyar-nilai-k kiḷavi-y-i ṉ-āa kunavum
Ticai-nilai-k kiḷavi-y-i ṉ-āa kunavum
Toṉṉeṟi moḻi-vayi ṉ-āa kunavum
Mey-n-nilai mayakki ṉ-āa kunavum
Mantira-p poruḷ-vayi ṉ-āa kuṉavum
Aṉṟi y-aṉaittuṅ kaṭappā ṭ-ila-v-ē.

There is no rule governing the use of the following :—a noun of one *tiṇai* denoting another : an indigenous word used in other countries in different meanings : certain expression having a

long usage from early times: riddles etc.; mantras and similar things (*i e.*) They do not convey the literal meaning. Hence they must be taken as *icai-y-eccam* since they suggest a meaning connected with their literal meaning.

Note 2.—Iḷampūraṇar reads *ciṉai-nilai-k-kiḷavi* for *ticai--nilai-k-kiḷavi.*

450. செய்யா யென்னு முன்னிலை வினைச்சொல்
செய்யென் கிளவி யாகிட னுடைத்தே.

Ceyyā y-eṉṉu muṉṉilai viṉai-c-col
Cey-y-eṉ kiḷavi y-ākiṭa ṉ-uṭaittē.

The second person singular verb of the paradigm *ceyyāy* is used as *cey* also.

Ex.—Nī kūṟū. (Kalit. 64)
(You better tell)

Note.—Iḷampūraṇar interprets this *sūtra* thus;—The negative verb *ceyyāy* may be used in the sense of positive *cey.* *Cēṉāvaraiyar* condemns him by saying that, if it were the opinion of *Tolkāppiyaṉār,* he would have stated in the *sūtra—etir-maṟai-viṉaiccol* instead of *muṉṉilai viṉaicol.* *Nacciṉārkkiṉiyar* agreeing with *Iḷampūraṇar's* interpretation condemns *Cēṉāvaraiyar.* He states three reasons for condemning him:—(1) The verbs *uṇṇāy* and *uṇ* have different meanings (2) *uṇ* is the root and hence it can denote only the action and not the nature of the doer. (3) If *uṇ* is in the second person singular, the words *uṇṭāṉ, uṇṭāḷ* cannot denote third person. The first reason cannot stand since *Nacciṉārkkiṉiyar* has not stated what the difference in meaning is and there are abundant examples in literature where the paradigm *cey* is used for *ceyyāy.* The second reason is not satisfactory; for, though the root *uṇ* denotes only an action, yet none can prevent *uṇṇāy* assuming the form *uṇ* since similar usage is found in other languages like English, Sanskrit etc. The third reason is a little fantastic:—the verbs *uṇṭāṉ, uṇṭāl* etc. are formed from the root *uṇ* and not from *uṇ* the modified form of *uṇṇāy.* Besides the following *sūtra* will be appropriate only if *Cēṉāvaraiyar's* interpretation is accepted.

Note 2.—Teyvaccilaiyār gives an alternative meaning that *ccyyāy* can be used in the imperative second person singular.

451. முன்னிலை முன்ன ரீயு மேயும்
அந்நிலை மரபின் மெய்யூர்ந்து வருமே.

Munnilai munna r-ī-y-u m-ē-y-um
A-n-nilai marapin mey-y-ūrntu varum-ē.

Ī and *ē* may be suffixed to the second person singular preceded by a suitable consonant.

Ex.—Cenrī peruma (Akanā 46).
(Oh great king, go)

Kāniya cenmē (Pura. 133)
(Go to see)

452. கடிசொல் லில்லைக் காலத்துப் படினே.

Kaṭi-col l-illai-k kālattu-p paṭin-ē.

One cannot avoid words which become current.

Note 1.—Teyvaccilaiyār takes this *sūtra* to apply only to verbs. The other three take it to apply to all words. The latter opinion seems to be sound.

Note 2.—This tells us that *Tolkāppiyanār* was aware of the growth of Language.

453. குறைச்சொற் கிளவி குறைக்கும்வழி யறிதல்.

Kurai-c-cor kiḷavi kuraikkum-vaḻi y-arital.

One should understand how certain sounds are elided in words.

Ex.—Kāyam for *ākāyam* (Eḻut. 305) (Aphesis)
(Sky)

Āl for *āral* (Paripā. 5, 43) (Syncope)
(The constellation kṛttikā)

Accū for *accam* (Paripā. 3, 33) (Apocope)
(Fear)

454. குறைத்தன வாயினு நிறைப்பெய ரியல.

Kuraittaṉa v-āyiṉu niṟai-p-peya r-iyala.

Though they have certain sounds elided, they convey the meaning of the full words.

455. இடைச்சொல் லெல்லாம் வேற்றுமைச் சொல்லே.

Iṭai-c-col l-ellām vēṟṟumai-c col-l-ē.

All *iṭai-c-col* are differentiating words.

456. உரிச்சொன் மருங்கினு முரியவை யுரிய.

Uriccoṉ maruṅkiṉu m-uriyavai y-uriya.

Even among *uriccol,* there may be some which serve as differentiating words.

Note.—The need for this *sūtra* is this :—most of *uriccols* are the stem of nouns and verbs. Some do the function of *viśēṣaṇa* like *uṟu,* since they are not separately used either as nouns or as verbs.

457. வினையெஞ்சு கிளவியும் வேறுபல் குறிய.

Viṉai-y-eñcu kiḷaviyum vēṟu-pal kuṟiya.

Viṉai-y-eñcu-kiḷavi too are of different nature not mentioned before.

Note.—The need for this *sūtra* is to justify the use of *viṉai-y-eccam* in ways other than mentioned before.

458. உரையிடத் தியலு முடனிலை யறிதல்.

Urai-y-iṭat t-iyalu m-uṭaṉilai y-aṟital.

One should understand the nature of *viṉai-y-eñcu-kiḷavi* from the context.

Note 1.—*Viṉai-y-eñcu-kiḷavi* should be taken here from the previous *sūtra.* This *sūtra* should be taken as a supplement to the previous *sūtra.*

Note 2.—*Iḷampūraṇar* and *Cēṉāvaraiyar* interpret this *sūtra* thus:—one should understand which words should be used together in composition. Since this *sūtra* follows the previous *sūtra*, the meaning given above which is the same as those given by *Nacciṉārkkiṉiyar* and *Teyvaccilaiyar* seems to be sound.

459. முன்னத்தி னுணருங் கிளவியு முளவே
இன்ன வென்னுஞ் சொன்முறை யான.

Muṉṉatti ṉ-uṇaruṅ kiḷavi-y-u m-uḷa-v-ē
Iṉṉa v-eṉṉuñ coṉ-muṟai y-āṉa.

In the order of words which describe a thing, there are certain words which suggest some meaning.

Note.—*Nacciṉārkkiṉiyar* interprets this *sūtra* thus:—There are certain appellative verbs which give the meaning of *teri-nilai-viṉai*.

460. ஒருபொரு ளிருசொற் பிரிவில வரையார்.

Oru-poru ḷ-iru-coṟ pirivila varaiyār.

They do not object to the use of redundant expressions made of synonymous words.

Ex.—Nivantōṅku perumalai.
(High and big mountain)

Here *nivantŭ* and *ōṅkŭ* both mean *high*.

461. ஒருமை சுட்டிய பெயர்நிலைக் கிளவி
பன்மைக் காகு மிடனுமா ருண்டே.

Orumai cuṭṭiya peyar-nilai-k kiḷavi
Paṉmai-k k-āku m-iṭaṉum-ā r-uṇṭē.

A noun in the singular number may denote more than one object.

Ex.—Iḷaiyar-tāy-vayiṟu karippa (Akanā. 66)
(Lit. to make the stomach of the younger step-mothers burn)

Here *tāy* denotes *tāyar*.

462. முன்னிலை சுட்டிய வொருமைக் கிளவி
பன்மையொடு முடியினும் வரைநிலை யின்றே
ஆற்றுப்படை மருங்கிற் போற்றல் வேண்டும்.

Muṉṉilai cuṭṭiya v-orumai-k kiḷavi
Paṉmaiyoṭu muṭiyiṉum varai-nilai y-iṉṟē
Āṟṟuppaṭai maruṅkiṟ pōṟṟal vēṇṭum.

In *āṟṟuppaṭai* a singular noun may take a verb in the plural. It should be passed over.

Ex.—....talaiva....patamika-p perukuvir
(Malaipaṭu. 50 and 157)

(Oh head, you will get plenty of food.)

Here *talaiva* suggests the subject *nī*. The predicate is *perukuvir* which is plural.

463. செய்யுண் மருங்கினும் வழக்கியன் மருங்கினும்
மெய்பெறக் கிளந்த கிளவி யெல்லாம்
பல்வேறு செய்தியி னூனெறி பிழையாது
சொல்வரைந் தறியப் பிரித்தனர் காட்டல்.

Ceyyuṇ maruṅkiṉum vaḻakkiyaṉ maruṅkiṉum
Mey-peṟa-k kiḷanta kiḷavi y-ellām
Pal-vēṟu ceytiyi ṉūṉeṟi piḻaiyātu
Col-varain t-aṟiya-p pirittaṉar kāṭṭal.

One should clearly show the peculiar use of all words in different meanings at different places from the literature and ordinary usage.

Note.—The purpose of this *sūtra* is to show that no grammar can exhaust the nature of words and their meanings and it is only from literature and the local usage that one can clearly judge the form and the meaning of words.



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